

*England a Roman Catholic*  
Friendly and Seasonable

# ADVICE

TO THE

Roman Catholics<sup>4</sup>

OF

# ENGLAND.

BY A

## Charitable Hand.

*The Third Edition enlarg'd: with an addition of the most convincing Instances and Authorities, and the Testimony of their own Authors for the same.*

L O N D O N,

Printed for Henry Brome at the Gun at the  
West-end of St Pauls, 1686.

IMPRIMATUR,

March 20.  
167<sup>6</sup><sub>7</sub>

G. Jane R. P. D.  
HEN. Episc. Lond.  
à Sac. Dom.





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TO HIS  
HONOURED  
AND  
VVorthy Friend  
Mr S. B.

*Concerning the former Edition.*

SIR,

I Cannot answer your Inquiry.  
till I have not only commend-  
ed but encouraged your chari-  
ty to your Countrymen of the Ro-  
man Communion; it being an ex-  
cellent piety to endeavour to re-  
duce them into the right way, who  
are

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are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you shew your esteem for the rational principles of the Church of *England* by your diligence to propagate them, and your desires to reconcile its misinformed Adversaries to them. It is one of the great properties of Goodness to be communicative, and a copy of *S. Paul's* most obliging charity, *Act. 26. 29.* to wish that all whom you converse with, were as happy in the choice of their Faith, as you know yourself to be : wherefore that I may as well quicken your generous design, as invite some othersto imitate so good an example, I will propound these few considerations.

I. The relation in which the English Romanists stand to us should excite our care ; for they  
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are all Natives of the same Country, Subjects of the same Government, and are called by the same general name of *Christians*: many of them our kind Neighbours, familiar Acquaintance, or near Kindred, and some of them (where their Prejudice doth not blind them) persons of great reason, and of so good inclinations, that they are not made vicious by the evil liberties which their principles do allow: and shall we for want of affection or courage suffer them to be kept in ignorance and imposed on at present, and to be led blindfold in such a way as will extremely hazard the Salvation of their precious Souls hereafter? If all the relations they bear to us do possess us with any real affection for them, we cannot but do our utmost to undeceive them. The frauds indeed of the Guides of that Church are daily more and

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more laid open, but for want of such a charity as yours is, they who are chiefly concerned, seldom come to the knowledge of them: I am sure those excellent pens which discover'd them, did not design we should make their delusions the subject of our mirth, but the means to convert the Souls of those who are linked to us in so many bonds, that it is a shame we should suffer them to be so deceived.

2. But we usually excuse our remissness, under the pretence that it is impossible to convert them: Had our Ancestors so esteemed it, the World had wanted the blessing of the Reformation: I grant 'tis difficult, because of their rooted prejudice, and the policy of their Leaders, yet not impossible because many have undertaken it, and prevailed. So that as *Seneca* saith

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faith in another case, it is not because of the difficulty that we do not attempt it, but because we do not attempt it, therefore it seems difficult, Ep. 104. The Philosopher tells us, where there is no difficulty, there is no opportunity to exercise either art or virtue: and if we were once willing to take some pains for so noble an end, it would much allay the trouble thereof, to consider the advantages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls also: for *He that converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins, Jam. 5. 20. and they who turn many to righteousness shall shine as the Stars forever and ever, Dan. 12. 3.* Nay moreover if such Pious endeavours should want success on Earth, they shall

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shall not fail of a reward in Heaven.

3. And finally, if we consider the unwearied industry of our Adversaries in seducing, methinks it should awaken our diligence, in strengthening the weak, and reducing such as are out of the way. It had been very strange if the Apostles should have been unwilling to travel for the propagation of the right faith, and the winning Souls to Heaven, when the Pharisees compassed Sea and Land to reconcile a Profelyte to their particular Sect; and yet alas 'tis too often seen, *that the children of this world are wiser in their generation than the children of light*, S. Luke 16. 18. The Hermit Pambo accidentally beholding a theatrick woman dance exquisitely before a loose assembly at *Alexandria*, is said to have wept abundantly, to consider how much more pains she took to serve evil ends, than he himself did

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did to serve God. Had we as much tenderness as that holy man, doubtless we have as great occasion for our shame and sorrow, when we see others more active to advance the Mystery of Iniquity, than we are to promote the glory of God, and the salvation of our brethrens immortal Souls.

These Considerations, *worthy Sir*, I know have excited your charitable resolutions, and I hope will prevail with many others to endeavour the reformation of their deceived friends: wherefore that I may answer your desires, and contribute my poor assistance to so pious and generous a design, I have sent you the following papers, wherein the delusions of that party are discovered as plainly, yet as modestly as may be, that they may see in a little room how much it is their interest and advantage to embrace the true Catholick Religion.



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ligion of the English Church. I know all these particulars have been more fully handled by better pens, but most of these writings have been by way of dispute, and intended rather to convince than persuade. So that they may be very proper to give fuller satisfaction in any particulars doubted of, when their great Prejudices are first a little removed: besides there are many through unavoidable business, company, or other divertisements, who either have no leisure or no inclination to read a larger volume, being of *Callimachus's* mind, that *A great book is a great evil* <sup>a</sup>, who yet

<sup>a</sup> Μέγα βιβλίον  
μεγα κακόν.  
*apud Athenæum.*

may be prevailed with to spare one hour for so small an abstract as this. The

Jewish Talmud tells us of a noble Heathen, who came to Rabbi *Hillel*, and offered to become a Proselyte,



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felyte, if he could teach him the whole Law at one lesson, *Tract. Sab. fol. 31.* and if you meet with any of his mind, they may perhaps be gratified with this little Abridgment, wherein the mistakes of the Roman Perswasion are put into as narrow a compass as they can well be reduced to; so that even those who are yet resolved to be of that Church may perhaps not be unwilling to peruse it, that they may at one view see, what their Religion is charged with. And if it do not gain such persons, yet it will teach them to censure mildly, and to dissent from us with more moderation: and as the volume is small, and so may invite those to its perusal who are delighted with brevity, so the style is as mild as the matter would allow, and can give no just offence to any: the particulars are so plain, and so fully proved more at large by others,

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thers, that the Author resolves not to dispute, but in pure charity to advise the Romanists not to resist apparent truth and reason, having no worse intentions towards them than to set them into the best way to Heaven; and if any be angry at him or you for this, they are the greatest enemies to themselves, and more concerned for their present Opinions, than for their everlasting Salvation; but it is to be hoped the sincerity of your intention to do good may oblige some kindly to accept this Manual, at least as a testimony of your love; to whom, if you have the liberty of discourse, you shall do well to clear those exceptions which Prejudice may suggest, and at least to obtain from them a resolution, impartially to enquire into the truth of that which they so confidently do believe: and sure, it is infinite pity that persons of  
excellent

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excellent reason should be so much enslaved, as not to dare to ask the right way to blis of any, but those who have an absolute dominion over them, nor once to go about to judge for themselves in a case of so great Concernment.

I would be loth to think so hardly of their Superiours, as to suppose they interdicted their Adherents from all converse with us; for this were the exact parallel of the *Muscovian* policy, where it is death for any to travel out of their own Kingdom without especial licence, for fear they should never endure their former bondage, when once they have seen the freedom of other Nations: and if once you can prevail so far, that they will impartially compare their own Opinions with ours, it is probable they may become our friends. I shall add no more but to wish this Token may be as  
kindly

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kindly accepted as it will be charitably offered by you, and to assure you, you shall never want his prayers for your success, who is,

*Sir,*

*Yours to serve you.*

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TO

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TO HIS

Esteemed Friend

M<sup>r</sup> W. R.

Concerning this present Edition.

SIR,

**Y**OUR account of the speedy  
dispersing of this Little  
Tract, encourageth me to  
hope, it hath not only been  
acceptable to the World, but also blef-  
sed by God to the reducing some from  
the Roman Opinions, and the esta-  
bleshing others in the Protestant  
Faith; And that it may more effe-  
ctually serve to these desirable Ends,  
I have been content to obey your Re-  
quest,

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quest, in reviewing it in order to another Impression, which (You tell me) is now desired. In which Review, I have rectified the Method of the whole, and illustrated and strengthened every part, with the Addition of so many of the most convincing Instances and Authorities as could be put in without too much swelling the Bulk. I confess I did suppose the things to be so evident, and so plainly proved in larger Discourses, that I was not curious before, always to bring Proofs for my Assertions: But now your Letter acquaints me both that some Romanists (who resolve boldly to deny, what they cannot otherwise evade) have questioned the Truth of some parts of this charge; And also that those Protestants whose Charity hath invited them to seek their Friends Conversion, have desired I should add my Authors to confirm these Allegations: Therefore for the full satisfaction of both Parties

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I have proved all the particulars by the Testimony of such Authors whose Evidence is unquestionable, chusing usually the plain Confessions of Popes and Cardinals, or other approved Writers of the Roman Church, that so those of that Party may believe these Matters from the mouth of those whom they esteem their best Friends, which they would suspect, if we related upon our own Credit, whom they unjustly account their Enemies; And though their present Romish Priests should deny those things, which the most Eminent Writers of their own Church have formerly acknowledged, they are not to be doubted of upon that account, since the Confession of their former Writers against their own Party is better Evidence, than the denial of the later can be for it; for No man will lye (saith Tertullian) to his own disgrace, but rather for his credit: And it is more fit to believe such  
as



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as confess against themselves, than  
such as deny for them-  
selves <sup>a</sup>. So that none  
<sup>a</sup> Tertul. Apol. cap. 32. can justly doubt of  
these Truths thus at-

tested: And he that once believes  
them, and yet retains the Religion of  
Rome, must be of a humor differing  
from the rest of Mankind, who can-  
not chuse a known delusion, nor de-  
light in sitting under apparent abuses.  
I must expect the Admirers of that  
once famous Church will entertain these  
just and necessary Accusations thereof  
with some little heats of Passion; but  
I hope it will calm those hasty motions  
when they deliberately consider, that  
since I say no more than Truth I do  
no injury to Rome, and the Charity  
which I have for them obliges me to  
say so much. And why (saith the  
Philosopher) art thou displeased at  
me, who have done no more than  
a Looking-glass doth to the deformed,  
having only shewed thee to  
thy



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thy self as thou art? Shall the *Physician* be said to reproach him whose disease he discovers

to him <sup>b</sup>? *They will* <sup>b Arrian. in E-  
pict. l. 2. c. 14.</sup> remember I hope that

I have undertaken the office of a Friendly Counsellor, whose duty (according to the Græcian Sage) is, Not to advise that which is most pleasing, but that which is most profitable <sup>c</sup>. And <sup>c Diog. Laert.  
in Vit. Solon.</sup>

if in compliance with this Rule I shall somewhat displease them to their Advantage, I shall not only obtain a Pardon, but merit their Thanks also in the end: However, I ask no more, than that laying aside their Prejudices, they will put on so much affection to their own real interest as to weigh the Reasons and Arguments upon which my Advice is grounded, and if they be convincing and perswasive, I desire them not to resist their own Freedom, nor despise him that sincerely seeks their good;  
but

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but if they absolutely resolve the most rational and just Motives shall not perswade them to alter their old Opinions, I shall pity and pray for them, but can use no other Methods in this case; for it is Counsel and not Command which I give, since men should be reasoned and not forced into a right Faith, and would God the Roman Church had never obtruded her Opinions upon the world by any other means, but these gentle and rational perswasions, her Neighbours then would not have had so just cause to complain of her. And now, Sir, since I write, and you and other zealous Protestants act by these fair Methods, if our endeavours for our Countrymens Conversion be not maliciously misconstrued, they cannot be censured to tend to the harm of any, but must be confessed to aim at the present and future happiness of all that we shall address our selves to in this Matter: And I shall rejoyce if my pains herein may attain  
these

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these blessed ends, and let you particularly understand how gladly I would encourage your Love to the Church of England, and comply with all your Pious desires, since I am,

Sir,

Your affectionate

and

faithful Friend.

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Friendly

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*Friendly and Seasonable*

# ADVICE

TO THE

## Roman Catholics

OF

# ENGLAND.

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*The Introduction.*

*My Friends and Country-men,*

**I**T is observed by others, and complained of by your selves, That you lie under many inconveniences, by reason of your stiff adherence to those Opinions which *Rome* calls *Reli-*

*Religion*: the charges you are at to maintain a foreign Jurisdiction, and your want of the Communion of those Christians among whom you live, the uneasie Rites imposed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your professing the Faith of that Church. But if you your selves do not feel or not fear these things, and so account them no grievance, yet you are sensible of other pressures, and frequently complain, that *your estates are obnoxious to the penalties of the Law, and your Persons exposed to the general hatred of the People.* You tell us, you want many Priviledges of other Subjects, and lie under many burthens from which others are free: *You perceive, that your actions are observed, your designs suspected, and your Party accused to be the cause of all Publick evils.* How far some of your own Perswasion have contributed hereunto I shall not take upon me to judge; esteeming it a more charitable employment to offer some expedient to free you from those sad effects, which you complain of, than either to enquire after the cause of the Nations

*Catholicks of England.* 3

Nations general Antipathy to your Religion, or dispute about the Occasion thereof: wherefore, whilst some accuse your *practices*, and others deride your *worship*, I have so much affection for your *Persons* (as my Countrymen) and so much charity for your *Souls* (since you bear the name of *Christian*) as to present you with some useful *Advice*. 'Tis true, the common apprehension concerning you might almost discourage such an Attempt, it being generally believed, that a *Roman Catholick's* prejudice is like theirs in St. *Augustine*, who (being descended of misbelieving *Ancestors*) preferred their *Extraction* before the *Truth*: and like the resolution of *Cotta* in *Cicero*, who says, That no discourse of either learned or unlearned men, should ever remove him from the Opinion received from his *Fore-fathers*, concerning the worship of the *Immortal gods*<sup>a</sup>. But

<sup>a</sup> *Cicer. de natur. Deor. lib. 2.*

I know many of you are masters of more reason than to ground your Faith upon so uncertain a Foundation: It is not the part of wise men (saith a learned Father) to be enslaved to a received Opinion, nor rashly to give up them-

B

selves



*Selves to their Fathers customes; but to*

*endeavour to find out the*  
*Truth* <sup>b</sup>. And it is the  
*advice of the great A-*  
*postle, to prove all things,*

*and hold fast that which is good, 1 Thess.*

*5. 21. because it is a zeal without know-*  
*ledge, and a foolish obstinacy to be con-*  
*fidant of that which we never did exa-*  
*mine. I can easily believe your Spirit-*  
*ual Guides will esteem no sin more*  
*mortal, than to enquire into those Princi-*  
*ples which you receive from them, and*  
*they will scarce allow you the liberty to*  
*peruse a few lines presented by so chari-*  
*table a hand: But their Prohibitions*  
*(methinks) should make you more suspi-*  
*cious and inquisitive, and cause you to*  
*resolve to try that Coyn which shuns the*  
*Touch-stone, knowing that Truth seeks*  
*no Corners, and that which is Real fears no*  
*Test. The Church of England puts no*  
*such Restraints upon her adherents, nor*  
*is she unwilling to have her Doctrines*  
*tried by Scripture and the best Antiqui-*  
*ty; because she finds those are her best*  
*Sons that have enquired most narrowly.*  
*Evil needs a mask, and a disguise (said the*  
*brave*



brave *Agésilas*) but *Light* makes true goodness to be more illustrious and more lovely. And a greater than he saith, Every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd, but he that doth truth cometh to the light. S. John iii. 20, 21. If therefore you have but so much consideration as to suspect, and so much courage as to examine, I should not be without hope, that my *Advice* might take place, since (as *Plato* notes) Every soul is unwillingly deprived of Truth, which men cannot resist when once it appears unto them : I shall ask no more of you than to search impartially, whether the Doctrines wherein you differ from the Church of *England*, deserve so firm an assent as you give them ; and he that dares not do this, is not a Disciple, but a Slave. It may be those Counsellors may please the heady *Bigots* of your Perswasion better, who advise them to ease their mind by reproaching the Laws and the Government, or to attempt the shaking off their Grievances by more desperate courses : But I do not believe the wiser and more sober *Romanists* can approve such cursed

B 2      motions,

motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* character in *Galen*, *That they would rather betray their Country than renounce their Maxims*; But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill-consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were but only to declare, that your Religion is not a blind and accidental choice, and to vindicate your selves from the charge of the Old *Samaritans*, who worshipped they knew not what.

SECTION I.

*Whether the Roman Opinions, which differ from the Church of England, be the Old Religion ?*

**I** Doubt not, but these who have been educated in the *Romish* Religion, as well as those who have inconsiderately turned to it, do please themselves in fancying they are of the *Old Religion*; and hence they assume and appropriate to themselves the Name of *Catholicks*, upon this presumption, that they do intirely, and in all things, agree with the Ancient and Universal Church: But (*my Friends*) if you have the patience to enquire, you will find there is no good ground for this perswasion; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in those which are found in the *Apostles Creed*, or founded upon the plain words of *Holy Scripture*; for that is the *Old Religion* which God revealed at first, and which Christ and his Apostles taught. *That*

is trueſt which was the firſt (ſaith Tertul-  
lian) and that was firſt,

<sup>c</sup> Tertul.in Mar- which was from the begin-  
cion. lib. 4. ning <sup>c</sup>. So S. Cyprian;

We ought not to regard ſo  
much, what ſome others before us have  
thought fit, as what Chriſt himſelf, who  
was before all, hath done<sup>d</sup>.

<sup>d</sup> Cyprian. ad Now, if that be the  
Cecilian. Ep. 63. Old Religion, which is  
taught in the Holy

Scripture and the Creed, herein the Re-  
ligion of Rome cannot pretend to be Old-  
er than the Religion of this Church, be-  
cauſe we hold all theſe Articles as well  
as they; yea, if the ſame be rightly ſtated,  
the Church of Englands Faith is the Old  
Religion, and not that of Rome; for ſhe  
profelleth, To believe nothing as an Ar-  
ticle of Faith, but what is read in Holy  
Scripture, or may be proved thereby: Ar-  
tic. vi. But the Roman Church declares,  
They receive Traditions with the ſame vene-  
ration that they do the Scriptures. Concil.  
Trident. Seſſ. 4. So that we hold all  
the Principles of the Old Religion, and  
no other; but they (under the pretence  
of Traditions) have invented and added  
many

many points to the *Old Religion*, which are not mentioned in the Bible, and Decreed other Articles contrary to the *Old Religion* recorded in Scripture, and all these are a *New Religion*; and yet these are the Doctrines in which we differ. In all the Principles which are truly the *Old Religion* we and they generally do agree; but if you take the Religion of the *Roman Church* for the Doctrines in which they differ from us, it may be justly said, they are of the *New Religion*, and we of the *Old*, since our Religion was recorded in Scripture sixteen hundred years ago (as our *Adversaries* seem to confess, when they call us *Scriptuarii*, Scripture-men: *Prateol.*) whereas all that which is properly their Religion, is of much *later Date*. And that I may not be thought to invent this Charge, or to accuse the *Roman Church* wrongfully, I will instance in the most principal of the Doctrines wherein we differ, and bring in your own Doctors as Witnesses of this Truth.

1. That *Prayers to the Saints* are not mentioned by Christ nor his Apostles, is confessed by *Salmeron*, *Lindan*, and

*Bannes* <sup>e</sup>. *Etherianus* saith as much of

<sup>e</sup> *Salmeron* in *Prayers for the Dead*.  
<sup>i</sup> *Tim. cap. 2. Linden Panop. l. 3. c. 5.* *Indulgences* are not to  
*Eannes 2. 2æ qu. 1.* be found in Scripture,  
<sup>Art. 10. conclus. 2.</sup> nor in the Ancient Do-  
<sup>f</sup> *Hugo Etherian* ctors, say *Durandus*,  
*de regressu animæ.* *Major*, *Cajetan*, and  
<sup>g</sup> *Durand.* *Antoninus* <sup>g</sup>. *Transub-*  
*Sent. dist. 20. qu. 3.* *stantiation* it self cannot  
*Major. 4. d. 2. qu. 2.* be proved by Scripture,  
*Cajetan. Opusc. 15.* if you will take three  
*cap. 1. Antonin. part.* *Cardinals* words for  
*1. sum. tit. 10. cap. 3.* it <sup>h</sup>. And if our de-  
<sup>h</sup> *Fisher de Cap-* signed brevity would  
*tiv. Babyl. c. 10.* allow it, the like might  
<sup>i</sup> *De Alliaco in* *4.* be proved of all the  
*Sent. qu. 6. art. 1.* rest.  
*Cajetan. ap. Sua-*  
*rez. Tom. 3. disp. 46.*

But we must proceed to shew, there are some *New* things in the *Romish* Religion, directly contrary to the Scripture. The taking the *Cup* from the *Laity* is contrary to our Saviours Institution, as that very Council of *Constance* confesseth which first enjoyned it; for they say, the Sacrament shall be given in one kind only to the people, *Non obstante, &c. notwithstanding* our Lord did appoint it in both: *Concil. Constant. Sess. 13.* And  
your

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your own Authentick Vulgar Translation (as if this Innovation had been foreseen) where the Greek only hath, *We are all partakers of one bread*, adds [*& de uno Calice*] and of one Cup: 1 Cor. 10. 17. The Veneration which you give to Images, seems to all impartial eyes directly contrary to the Second Commandment; and though your Priests will not directly confess it, yet their general leaving out the *Second Commandment* in your Catechisms, and cutting the *Tenth* in Two, to keep up the number, and conceal the omission from the Vulgar, is a fair Evidence, they themselves suspected that this Commandment made against them, and feared others would apprehend it so. To these you may add, *Praying in an unknown Tongue*, which S. Paul condemns in one whole Chapter, 1 Corinth. xiv. as some of your own Commentators on the place confess: As also the making *Saints* and *Angels* your *Mediators to God*, when the same Apostle positively saith, *There is but one Mediator*, viz. *Christ Jesus*: 1 Tim. ii. 5. All these therefore cannot rightly be accounted any part of the *Old Religion*, properly



so called: But if we shall descend lower, these, and many other Points of your Religion are so far from being the *Old Religion*, that the Writers of the *Roman Church* do acknowledge, they were not known to the *Primitive Fathers*; yea, they record the very time when most of them were imposed. The Doctrine of *Purgatory* was first built upon the Credit of those fabulous Dialogues attributed to *Gregory the First*; or if they were his (which many doubt) this was six hundred years after Christ, and it was not generally believed in the Church five hundred years after, as we learn from an Old Historian, *Otto Frising. Chron. An. 1146*. And as for the *Prayers* made to deliver Souls from thence (that gainful Article of your Church) we are told by your own Authors, that the first who caused them to be appointed by your Church, was *Odilo Ab-*

\* *Ranul. Higden Polychron. l. 6. c. 15. Petrus Damian. Vit. Odilon.*

*bot of Clugny, An. 1000\**. The worshipping of God by *Images*, was not allowed by the Ancient Fathers, say your own Authors, *Clemangis, Polyd. Virgil, and Peresius*



*Peregrinus Aiala* <sup>i</sup>: And all men know, this kind of use of *Images* can be derived no higher (as to its being Decreed) than that despicable Council <sup>k</sup> in the *Eighth Century*; but both the Doctrine and the Council also was rejected for many years after by the *French, English, and German Churches* <sup>l</sup>. *Indulgences* are not Ancient, as Bishop *Fisher* confesses <sup>m</sup>: Nor is there any good proof in your own Authors for them before the time of Pope *Alexander 3.* *An.* 1160, or the Council of *Clermont* however, *An.* 1096. <sup>n</sup>. And the first who made Money of them was *Boniface* <sup>o</sup> *9th.* *An.* 1390. as *Platina* and *Polydore Virgil* tell us <sup>p</sup>. And the first *Jubilee* (the great Market for them) was not an hundred years before *P.* The forcing all

<sup>i</sup> *Clemangis de nov. celebr. II. Polydor. Virgil. de Invent. rer. l. 6. Aiala de Tradit. p. 2. c. de Imag.*

<sup>k</sup> *Concil. secundum Nicæn. An. 787.*

<sup>l</sup> *Hoveden Annal. Par. I. p. 405. Matth. Westmon. Anno 793.*

<sup>m</sup> *Fish. in 18. Artic. Luther.*

<sup>n</sup> *Scioppius de Indulg. cap. 12.*

<sup>o</sup> *Platin. in Vit. Polyd. Virgil. de Invent. l. 2. cap. 1.*

<sup>p</sup> *Temp. Bonifac. 8. An. 1300. Polyd. Virg. ut supra, l. 3. c. 1.*

*Priests*

*Priests* to vow *Single Life*, and renounce their *Wives*, was first obtruded upon

<sup>1</sup> *An.* 1074.  
*Matth. Westmon.*  
*ed. An. Vincent.*  
*Spec. hist. l. 24. c.*  
*45. Antonin. lib.*  
*16. cap. 1. §. 21.*

<sup>2</sup> *Sigebert. Chron.*  
*ad An. 1074.*

the *Church* by Pope *Hildebrand* 9: Without any *Precedent* (saith an *Old Historian*) and (as many thought) of an indiscreet *Zeal*, contrary to the *Holy Fathers* Opinion<sup>r</sup>. And yet he was

not obeyed here in *England* in this for above a hundred years after; for our *Ancient Records* say, *All these Decrees* availed nothing, for the *Priests* by the *Kings*

consent still had their *Wives*, as formerly<sup>1</sup>. *Auricular Confession* to a *Priest* was never imposed as necessary until the *Lateran Council*<sup>2</sup>: It being little above fifty

<sup>1</sup> *Histor. Petro-*  
*burg. Anno 1127.*  
*ap. Spelm. T. 2.*  
*p. 36.*

<sup>2</sup> *Concil. Later.*  
*Can. 21. An. 1215.*

years before, that we are informed by the famous *Master of the Sentences*, and by *Gratian* your great compiler of the *Decrees*, that it was in our choice whether we would confess to *God* only, or to the *Priest* also

also<sup>a</sup>; and *T. Aquinas* confesseth this was the Opinion then<sup>x</sup>.

*Transubstantiation* (the discriminating Doctrine of your present Church) was not held by the Fathers, as your own Doctors acknowledge, and one of the Infallible Heads of your Church affirms, *That the Elements cease not to be of the substance and nature of Bread and Wine*<sup>z</sup>.

The Schoolmen confess *Transubstantiation* is not Ancient<sup>z</sup>: And two of the most famous of them plainly deny it<sup>b</sup>. The *Administring* the Sacrament in *One kind*, is no older than the Council of *Constance* (as was noted before)<sup>c</sup>; the practice of the whole Church and of *Rome* it-self being otherwise till then<sup>d</sup>: Finally, many things were never decreed and im-

<sup>a</sup> Peter Lomb.  
l. 4. *Sentent. dist.* 77.  
Gratian. *de Pœnit.*  
*dist.* 1. c. 89. *circ.*  
*An.* 1150.

<sup>x</sup> Tho. Aqu. in  
4. *Sent. dist.* 17.

<sup>y</sup> Gregor. de Va-  
lent. *de Transub.*  
*lib.* 2. *cap.* 7.

Cardin. Cusan. *Ex-*  
*ercit.* l. 6.

<sup>z</sup> Gelasius Pap.  
*de duabus Naturis*  
*contra Eutych.*

<sup>a</sup> Ap. Suarez.  
*Tom.* 1. in *Euch.*  
*dist.* 7.

<sup>b</sup> Scotus in 4.  
*Sent. cap.* II. *qu.* 3.

Durand. in 4. *Sent.*  
*dist.* 10. *qu.* 1. n. 13.

<sup>c</sup> *An.* 1415.

<sup>d</sup> T. Aquin. in  
*Johan.* 6.

Alphonf. d Castro  
*adv. heres. lib.* 6.

posed

posed as necessary to be believed till the late Council of *Trent*; such as the equalling *Apocryphal* books and Traditions to the undoubted Canon of Scripture, *Justification* by the merit of Good works, &c. Which Council of *Trent* was never fully owned by the Catholics of *France*: Nor was it ever received as a lawful Council by this *English* Nation.

<sup>e</sup> Bozell. de  
Decr. Eccles. Gallic.  
l. 5. tit. 20.

It would be too tedious to run over all the rest of those Points wherein the *Roman* differs from the *English* Church, or else it might be shewed, that the Appeals to *Rome*, and the Pope's Universal claim, Veneration of Reliques, Invocation of the Blessed Virgin, Pilgrimages, &c. were wholly unknown to the three first Centuries, as the ingenuous Romanists will confess, and our Writers have largely proved. By all which it appears, that the Old Religion of *Rome* for the first three hundred years, had no formal Invocation of Saints nor Angels; no Purgatory, nor Prayers to be delivered thence; no Images, no Transubstantiation, no half Communion, no Jubilees, no Indulgences,  
no.

no constrained *Cœlibate*, no Prayers in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest : Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of *England*; But if you take *Rome* with these Additions, her Religion is not so *Old* by far as the Religion of this Church. Perhaps it will be pretended, *Though these Decrees were made in later Ages, yet the Determinations were made by vertue of Apostolical Traditions preserved in the Roman Church from the very beginning*; and upon this Pretence your Late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition* and the *Infallibility* of the *Roman Church* : But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are impartial witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping (and may be of their own devising) these, they say, bear witness for them, which is to make them.

themselves Judges in their own Cause; and may justly occasion your enquiry, whether the *former Popes* knew of these Traditions or no? if not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them sleep so long, and suffer the Church to err for so many years for want of them? Did they discharge their *Universal Headship* well in this Concealment? But in very truth it is Evident, the *first Popes* knew of no such Traditions, and the *later Popes* have invented them to support their New designs; which appears by the *Ancient Popes* declaring directly contrary to these pretended *Apostolical Traditions*, of which take a few Examples. Pope *Gainus* writes, *That the Righteousness of the Saints avails nothing*

<sup>f</sup> Gail. Epist. Decret. ad Felicem, ap. Binium. T. 1. p. 173.

<sup>g</sup> Gelas. de dub. Nat. contr. Eutyck.

<sup>h</sup> Grego. Mag. Epist. ad Mauric. lib. 2. Ep. 62.

to our Pardon or Justification<sup>f</sup>. Pope *Gelasius* denies *Transubstantiation*, as was noted just now <sup>g</sup>. The famous *Gregory the Great* saith, *He himself was the Emperors Servant, and owed him obedience<sup>h</sup>; and declares,*

clares, That God had given the Emperor power over Priests as well as others<sup>i</sup>. The same Pope disowns the Title of Universal Bishop, as unfit for him or any other<sup>k</sup>. He also determines, that it is lawful for such of the Clergy as cannot contain, to marry<sup>l</sup>: And he allows

<sup>i</sup> Idem ad Theod. lib. 2. Ep. 65.

<sup>k</sup> Idem ad Eulog. lib. 7. Epist. 30.

<sup>l</sup> Respons. ad Interrog. secundam Aug. Cantuariens.

<sup>m</sup> Ad Seren. lib. 7. Epist. 109.

Images for History and Memory only<sup>m</sup>. A later than he also in the Canon Law Decrees, that in such Diocess where there be people of divers Languages, The Bishop shall provide fit men to celebrate Divine offices, and minister the Sacraments of the Church according to the diversity of Rites and variety of their Languages: Decretal. Greg. l. 1. Tit. 31. cap. 14. The aforesaid Pope Gregory the First affirms, that the Book of Maccabees is not Canonical<sup>m</sup>. And as well the Ordinary Gloss, as the Old Editions of the Bibles which were allowed by the Roman Bishops, and used in that Church before the Council of Trent, do all distinguish between the Canonical Books, and

<sup>m</sup> Greg. Mag. Expos. in Job. l. 19. c. 17.



and those which the *Protestant Church* now call *Apocrypha* <sup>n</sup>. Yet the contrary

<sup>n</sup> *Gloss. Ordin.*  
*An. 1200. in Præ-*  
*fat. de libris Canon.*  
*& non Canon.*

*Biblia Complu-*  
*tens. in Præf. à*  
*Card. Ximénio ap-*  
*prob. à Leone X.*  
*An. 1502.*

*Biblia Vulg. edit.*  
*Basil. cum Gloss.*  
*Ord. An. 1506.*

*Biblia S. Pagnini*  
*& Birkmanni, &*  
*Vatabli per Rob.*  
*Stephan. A. 1541.*

to all these hath been afterwards decreed upon pretence of being *Apostolical Traditions*: By which account you may see (if your *Prejudices* hinder not) that the present *Roman Church* (as it differs from the *Church of England*) retains neither the *Old Religion* of the *Scriptures*, nor that of the *Primitive Church* in general, nay, nor that of the *Ancient Church* of *Rome*; for they have omitted some Points, added others, and altered so many, that though *Rome* keep the *Old Name*, it doth not keep the *Old Faith*. We may now seek *Rome* in the midst of *Rome* (as *Juvencus Vitalis* said): Nor can it be denied (saith *Another*) but the *Roman Church* is not a little

• *Cassander de*  
*Officio boni Viri.*

different from its *Ancient* beauty and splendour.

There is not the Faith,  
the

the Manners, nor the Worship of the *Primitive Roman Church*; and therefore according to *S. Ambrose*, *They that have not Peter's Faith cannot succeed to Peter's Inheritance* P; and as *S.*

*Hierome* observes, *They are not the Sons of the Saints who possess their* P Ambros. de  
Pœnitent. lib. 1.  
cap. 6.

places, but they which follow their Works: And, *That only* (saith *Lactantius*) *is the Catholick Church which retains the true*

*worship of God* q. You might have seen and heard in *Rome* of Old, a q Lactant. In-  
stit. lib. 4. cap.  
ult.

*Bishop without a Triple Crown* or the *Title of Universal*, Churches without *Images*, Priests under no Vows of *Single life*, Litanies without any names of *Saints* or *Ora pro nobis*, the Mass celebrated in a *known Tongue*, Bibles calling divers books *Apocrypha*, which are now reckoned *Canonical Scripture*; People not enslaved by *Auricular Confession*, not debarred of the *Cup*, not frightened with *Purgatory*, nor impoverished with purchasing *Prayers* and *Indulgences* to save them from thence, &c.

To conclude therefore, Why may you not

not justly desert them, who have in so many things departed from the *Old Religion*, taught by Christ and his Apostles, believed by the Ancient Fathers, and received by the first and best Bishops of that same Church? If you desire to be really of the *Old Religion*, nay, if you would hold the Faith of the Primitive *Roman* Church, you may come much nearer to it, by embracing the Religion of your own Country, than by retaining the Opinions of the Modern Church of *Rome*, which are most of them meer *Innovations*: And though you have revered them while you supposed them *Ancient* and *Apostolical*, yet we hope you will now renounce them when they are evidently discovered to be *Gibeonites* disguised on purpose to deceive, and (notwithstanding their mouldy Pretences, as it they had come from far, and were descended from *Ancient Times*) their true Original is much later and nearer to this present Age.

And now, Secondly, it will be easie to determine, That as the *Roman* is not the *Old Religion*, so neither ought the Professors of it to appropriate to themselves the

the Name of *Catholick*. For whether we take it in the Primary and Grammatical sense for [*Universal*], or in its common acceptation for [*True Believers*,] The *Romanist* hath no peculiar Right to this Venerable Title: First, because their Faith in those Points wherein it differs from the Church of *England* is not Universal; For the Christians holding the Faith of *Rome*, are not above a fourth Part of those that believe in Christ. Which account we thus make out. First *Bellonius* (a *Romanist*, and one whose book was licenced at *Antwerp*) asserts "that the rites of the Greek Church spread wider than those of the Latine"; and the judicious Mr. *Breerwood* proves, the Greeks do far exceed <sup>s</sup>. The worthy Sr. *Edwin Sands* affirms that "the Greek Church in number exceeds any other — and the Protestants in number and circuit of Territory are very near equal to the Papal Part \*." To which may be added all those Christians in *Asia* and *Africa*,

<sup>r</sup> *Bellonii observ.*  
lib. 1. cap. 35.  
<sup>t</sup> *Enquiryes, chap.*  
18. pag. 139.

\* *Europæ Speculum (mihi) pag.*  
268, 269.

which

which are neither of the Roman nor of the Greek Church, and which are reckoned up in the aforefaid Mr. *Breerwood*,

\* \* *Enquiries*,  
chap. 19, 20, 21,  
22, 23, 24. & 25.  
from pag. 139. to  
pag. 183.

\*\* making up a Number  
as great as any of the former: So that reckoning the Greek Church for one part, The Protestants for another

part, and those Asian and African Christians for another Part, and then the Romanists are but only one fourth part of such as believe in Christ; And it is very odd to say, that the fourth part is the whole: And surely (*my Friends*) you cannot seriously think the *Roman Church* to be the *Universal* (or *Catholick*) Church in this sense, when you remember that the *Pope's Authority* is not acknowledged by the Generality of those *Christians* living in *England, Scotland and Ireland*, with the Plantations thereunto belonging; nor by those of *Denmark and Sweden*, nor by those of *Transylvania, Wallachia and Moldavia*; nor by the large Church of *Russia*, nor by the populous States and Provinces of the *Dutch*, with their many Plantations abroad; nor by

at

at least five parts of six of the vast Country of Upper Germany, nor by two parts of three of the *Switzers*, nor by those of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Christians* are there in the *Eastern World* who have no dependance on the *Roman Church*? The *Christians* of the *Greek Church* (properly so called) under the three Patriarchs of *Constantinople*, *Alexandria* and *Antioch*, those of *Armenia* (who are professed Enemies of *Rome*, and yearly Excommunicate the Pope), The *Georgian Christians*, with many other lesser Names in *Asia*, the *Abyssinian Christians* in *Africa*; all these are not of the Communion of the *Roman Church*, and therefore, how can that Church pretend to the Title of *Universal*, or *Catholick* in this sense? But secondly, if you say you are *Catholicks*, that is, *true Believers* in all Points; I desire you to consider, that none say so but your Selves, and 'tis suspicious *their Witneß is not true*, who bear witneß to themselves, *S. John v. 31*. And where so many Articles of *Faith* are New, it is probable some are False; since the *Oldest* things in Religion are the truest and



and the best: So that upon the whole Enquiry, the *Church of England* may more justly claim the Title of *Catholick*, because the *Principles* thereof are few and clearly deduced from *Scripture*, believed in the *Primitive Church*, and universally received by all sorts of *Christians*, who differ in some *Ceremonies*; but for the *Points*, which *this Church* accounts necessary to Salvation, the whole *Christian World* generally agrees in them. And since the *Religion* of the *Church of England* is the most *Ancient* and most *Universal*, you will be more truly of the *Old Religion*, and more properly styled *Catholicks* by embracing the *Faith* professed in your own Country, and disowning those who damn all *Christians* but them of their own Party, although it be Evident there are in the World, *Christians* far more in number than they, and among those many equal in *Learning* and superior in *Piety* to the best of the *Roman Church*, who for all this are reprobated and sentenced to *Eternal Flames* by their uncharitable *Anathema's*.



SECTION II.

*Whether the said Opinions were not introduced for evil Ends?*

**A**Lthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I must expect, the venerable Esteem you have so long had for the *Roman Church*, will make you slow to believe this deserved Charge of *Innovation*; and perhaps you will wonder how so pure, so *Celebrated*, and so *Orthodox* a Church, as *Rome Primitive* was, should vary so much from her *first Faith*: yet since the *Change* is so Evident, and so well attested, I hope at least your Curiosity will tempt you to Enquire: First, *For what ends she should bring in these New Doctrines*. Secondly, *By what means they became so generally believed*. Thirdly, *Of what nature the things themselves are*. Fourthly, *Whether there be Authority sufficient in the Roman Church to Impose them on the whole Christian World*. Fifthly, *Whether the Catholicks of Eng-*  
C land

land ought to be swayed by that Authority to embrace them: And if in examining these Particulars any thing shall be spoken which sounds harshly to your ears, (accustomed to hear nothing but *Encomiums* of Rome) I shall desire you to consider, that Truth is seldom grateful to Offenders; and I must say with one of the Writers of the *Popes* Lives, We relate these things because they were done, and if the *Popes* would not have base or evil things reported of them, they must do no such things, or if they do them, not fancy they can be so concealed, as that they shall not be known nor related to Posterity: *Papyrius Masson. de Vit. Pont.* For my own part, I profess, I take no delight in Accusations; nor shall I say any thing out of malice to that Church, but out of pity to the Souls of those who without reason dote upon it: First therefore if you enquire, *What ends the Roman Church could have to bring in these New Doctrines?* I Reply, The first decay of that Church began in her Mannets. For after there were Christian Magistrates (saith S. Hierome) the Church became fuller of Riches and emptier of Ver-

the

true <sup>t</sup>. And for the *Roman Bishops*, they began very early to affect  
 a *Dominion beyond the bounds of Priesthood*, as  
*Socrates* notes <sup>u</sup>; which made *S. Basil* say thirteen  
 hundred years ago, *I hate the Pride of that Church* <sup>w</sup>, and caused  
 a *Heathen Historian* of that Age to say, *The Roman Bishops were*  
*richly clad, carried in Litters, and profuse in*  
*their feasts* <sup>x</sup>; But the faults of that Age were small in respect of After-  
 times, for as their *wealth and power* increased, their *manners* grew still worse  
 and worse, as we find by the complaints of *Salvain* and many others, till at length  
 about the year 900, your own *Baronius* saith, *The face of the Roman Church was*  
*become most filthy, when lewd and potent Curtezans swayed all there: At whose plea-*  
*sure Sees were changed, Bishops placed, and which is horrid to Pious ears, their*  
*Paramors were thrust into S. Peter's Chair, false Popes which only serve to fill up so great*  
*a space of Time in the Catalogue of Roman*

<sup>c</sup> Hieronym. *Vi-*  
*tâ Malach.*

<sup>u</sup> Socrat. *hist.*  
*lib. 7. c. 11.*

<sup>w</sup> Basil. *Epist. 10.*  
<sup>x</sup> Baronius *Töm.*  
*4. An. 327. §. 32.*

<sup>z</sup> Ammian. *Mar-*  
*cellin. hist. lib. 27.*

Bishops y. And a Writer who lived in those Times tells us,

<sup>y</sup> Baron. *Annal.*  
Tom. 10. An. 912.  
§. 8.

<sup>z</sup> Gerbert. *E-*  
*pist.* 40. *ad Ste-*  
*phanum Rom. Eccl.*  
*Diacon.*

<sup>a</sup> Sabellicus, *En-*  
*nead.* 9. l. 2.

The World was amazed at the Manners of the Romans <sup>z</sup>. It is strange (saith another Historian) how far in that Age they were degenerated from the Piety of the Old Popes <sup>a</sup>. This Age (as

Another speaks) was especially unhappy in this, that for about an hundred and fifty years, there were fifty Popes wholly fallen from the Vertue of their Predecessors, being disorderly and Apostatical rather than A-

<sup>b</sup> Genebrard.  
*Chronolog. lib.* 4.  
10. *Secl. init.*

postolical <sup>b</sup>. And if our brevity would permit it, we could shew out of Platina, Onuphrius, and

Others of your own Writers, that there was no Reformation in all the Ages, while these New Doctrines were in coyn- ing: Now it is the Great Philosopher's observation, That Wickedness is destructive of good Principles <sup>c</sup>. So

<sup>c</sup> Aristot. *E-*  
*thic. lib.* 6.

that it is no wonder, if in such Decays of Piety,

and such a flood of Iniquity, the Roman Church

*Church* did bring in many *New Articles* suitable to her *Manners*; and I think when *Pride, Luxury* and *Covetousness* possess the *Chair*, we can hardly expect any other *Laws*, but such as shall gratifie these affections: And the *Practices* as well as the *Decrees* of *Rome* for divers of the latter *Centuries* have so apparently tended this way, that it hath been taken notice of by all those of her own *Communion*, whose affection hath not robb'd them of their discerning *Powers*; yea, even in *Catholick Countries* it hath abated much of the *Reverence* formerly paid to that *See*, by reason the designs thereof are so apparently *Secular*, tending not to the *Salvation* of *Souls*, but the support of their own *Grandeur*: Which makes me admire our *English Romanists* should hug their *Chains*, and adore those who abuse their well-meaning *Devotion* with *Articles* of *Faith* serving rather to carry on the *Designs* of the *Imposers*, than the *Salvation* of their over credulous *Believers*: Methinks an easie apprehension might discover, that the *Roman Guides* govern you by *Principles* that have more of *Machiavel* in them, than of *Conscience*

or *Gospel-simplicity*, and a little consideration will inform you, that those things which they teach you to call *Religion*, are Arts to enslave and impoverish you, and Engines to advance themselves to the highest pitch of honour and abundance: S. Bernard (though a great friend to the *Roman Church*) saw this, when he said, *At Rome all regard is given to Honour, but to Holiness none at all* <sup>d</sup>. Were this the fault

<sup>d</sup> Bernard. *de* of particular mens Evil  
*Consid.* l. 4. c. 2. management ( from

which no Society is free) it were more excusable, but there are Doctrines added to the *Old Catholick Faith* (even most of the *Tenets* wherein they differ from the *Church of England*) which are plain Artifices to increase the power and wealth of *Rome*. Doctrines for which they dispute with us upon *Demetrius's* Principle, *because thereby they have their gain*, *Act. xix. 25*. And many think the *Guides* of your Church contend for some of these Principles, not because they believe them, but because it is their Interest the people should be perswaded of them; which makes them secretly laugh at their Credulity who will be imposed



posed on by them, as that great *Cardinal* did, when he gave the people (who flocked about him) his *Benediction* in these words, *Qui vult decipi decipiatur*: And it is a vile suspicion of this which we may gather from that observation of *Hospinian*, That in Italy the name [Christian] is used for an *Idiot* or *Fool* <sup>e</sup>. But to be more particular, let us look over some Instances of such *New Doctrines* as are taught in the *Roman Church* for *Secular* ends.

<sup>e</sup> *Hosp. de orig. Monach. l. 6. c. 66.*

We begin with the *Doctrine of Implicit Faith* or *believing as the Church believes*, a *Doctrine* unknown in *S. Cyrils* time, who speaking to his young *Christians*, bids them not merely believe the things he spoke because he affirmed them, unless he did demonstrate them to be so out of the *Divine Scripture* <sup>f</sup>. And truly this *Novel Doctrine* may agree with <sup>g</sup> *Cyril. Cateches. 4. p. 84.* *Pythagoras's Ipse dixit*, and is a good shelter for *Paganism*, the best Argument for which, *Balbus* saith, is this, That he had received it from his *Fathers* <sup>g</sup>. The *Jewish Rabbins* told their *Disci-* <sup>h</sup> *Cicero de Nat. Deorum, l. 3.*



ples, *They must believe whatever they taught them, though they should say that their right hand was their left:* and it was becoming enough in *Apelles* the Heretick to charge his seduced Scholars, *not to ex-*

*amine his Principles by Reason* <sup>a</sup>: But it is below the Honour of true

Religion to desire to be taken upon trust; so that this Doctrine is a policy of your Priests to secure their evil Principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*.

2. *Auricular Confession* to a Priest was *voluntary* of Old, and only used in case of a *troubled Conscience*, or a *strong Temptation*: But it is now made necessary at stated times, in all probability to make the Priest master of every mans *Secrets*, to discover the least inclination of their *Profelytes* to leave them, to keep the *Laitie* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his Mercy: And  
their

<sup>a</sup> Euseb. *hist. lib.*  
5. c. 13.

their *Doctors* do affirm, that in some cases it is lawful to discover what is revealed to them in confession, especially if it concern the Roman Church <sup>i</sup>. And thus they have an *Intelligencer* in the breast of every Great man of their Communion. The Exempting the Regular Clergy from their Lawful Bishops Jurisdiction, which S. Bernard complains of as an unjust thing <sup>k</sup>: And the freeing Ecclesiasticks from their Natural Princes Authority is, that the Pope may have Subjects numerous and potent to give Intelligence and abet his Interest in the bowels of all Kingdoms. The Popes Supremacy, Appeals to Rome, the Collation of Benefices and other Perferments, the Creating their Maker in the Mass, with many others, do all aim at the Honour of the Church of Rome, and the making its most inferior Priests revered. But because the Honour of the Church of Rome cannot be maintained without vast riches, it is obvious to all, that many of their New Doctrines and

<sup>i</sup> Al. Hal. Par. 4.  
q. 28. mem. 2. art. 2.  
Panorm. c. Omnis,  
de pan. & rem. n.  
24. D. Soto de rat.  
deteg. Secr. mem. 3.  
q. 4.

<sup>k</sup> Bernard. de  
Consid. lib. 3. c. 4.

*Practices* have been introduced with design to fill the Churches *Treasuries*: or if *Ignorance* and *Superstition* were the Mother of these *gainful Devices*, it is certain *Covetousness* hath been an officious Nurse unto them. As in the case of *Purgatory*, and *Prayers to deliver Souls from thence*, a *Novel fancy*, feared and suspected at first by some, but countenanced and Decreed by that Church, thereby to oblige the people to give liberally for *themselves* or their *deceased Friends*, to those who sell their *Prayers* so commonly that they occasioned that Proverb, *No penny no Pater Noster*. It is impossible to reckon the vast sums that this *Opinion* brings in, for so many *Masses*, *Dirige's*, *Requiems*, for those *Trentals*, *Obits*, and *Anniversaries*, which the deluded *Romanists* purchase, with Oblations of *Houses* and *Lands*, *Plate*, *Vestments*, *Jewels*, *Images* and *Ready money*. And it is very remarkable, that the fear of losing this *Income* was one main *Impediment* to restrain the *Pope* from yielding to a *Reformation*. To these may be added the *Doctrines* of *Images* and *Invocation of Saints*, with the reports of *Miracles* done at certain places, and the

the Device of *Canonization* by the *Pope* (an Honour that none of the *Saints* for the first five or six *Centuries* ever had) but certain it is, that people being perswaded of *Miracles* wrought on Earth and *Intercession* made in Heaven by these *Saints*, do undertake *Pilgrimages* to these places and make *Oblations* there, or else send their Offerings if they cannot go : And this in so excessive degrees, that there have been, and are some *Shrines* which outvy the *Treasuries* of the greatest Princes of *Europe* ; we may instance in *Tho. Becket*s at *Canterbury* <sup>1</sup>, and the still famous *Lady of Loretto* <sup>m</sup>. The *Reliques* also of all other *Saints*, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect Mony, yea, sold for great sums, and are accounted *Marketable ware*, and very gainful *Commodities* in the *Roman Church*. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get mony, as your own *Writers* complain <sup>n</sup>. The *Pope's* pre-

<sup>1</sup> *Antiq. Canturb. fol. 247.*

<sup>m</sup> *Lassel's Voyage to Italy.*

<sup>n</sup> *Polydor. Virgil. de Invent. l. 8. c. 1.*

tence

tences to a power of *Dispensing* with *Vows* and *Oaths*, *Leagues* and *Contracts*, *Marriages* in prohibited degrees, &c. fill his *Coffers* with *Silver* and his *Court* with *Suitors*. The taking mony for *Penances* and granting *Absolution* upon it for *Notorious sins*, is so known an *Infamy*, that we have the very book in our hands, copyed out of the *Original* in the *Apostolick Chamber*, setting down the rates and sums to be paid for *Absolution* from the most *horrid wickednesses*: And to convince us that *Mony* is the only thing sought by the Church in these *Absolutions*, the said book tells us, that *These acts of Grace cannot be granted to the Poor who have nothing, and therefore cannot be com-*

forted °. And though  
 ° *Vide Taxam*  
*Camera Apostol. Im-*  
*press. Parisiis.*

the *Priests* and *Fryers*  
 have these and many  
 more ways to draw

*Mony* from the people, yet the *Pope* uses them but as *Spunges*, to suck in *wealth* from others, that he may squeeze it into his own *Coffers* afterwards: For it is scarce within the reach of *Arithmetick*, what sums the *Roman Church* receives from the *Inferior Clergy* and *Bishops* for  
*Instr.*

*Institutions, Confirmations, Investitures, Palls, First fruits, Tenths, &c.* The very *Tenths* and *First-fruits* formerly enjoyed by the *Pope*, amounting in this Nation, as we now compute them, to above 20000 *l. per An.* And in the time of the *Roman Jurisdiction* here, the *Clergy* paid him a *fifth part* of their *Livings*, sometimes for two or three years beside: and for the *English Bishops*, their subjection to *Rome* cost them dear, *Walter le Grey* Archbish. of *York* paying Ten thousand pound *sterling* for his *Pall* *p.* And it was complained in the 23<sup>d</sup>

*p. Matth. Paris.*

*pag. 274.*

of *Henry 8th* that the *Papacy* had received out of *England* in about forty years past, for *Investitures of Bishops* only, *threescore thousand pounds* *q.* And the *Doctrine* of forcing all *Priests* to renounce

*q. L. Herbert. hist. Hen. 8th p. 230.*

*Marriage*, is maintained by the *Policy* of the *Roman Court*, that they may not only profit by them living, but be their *Heirs* when they die, there being no other good *Reason* to be given for this rigid *Imposition*; for sure they will not say it is simply unlawful for *Priests* to marry, since

since *Pius the Second* affirmed, They may  
be allowed to marry <sup>r</sup>:

<sup>r</sup> *Pius 2. in Gestis  
Concil. Basil. vide  
item Platin. in ejus  
vita, p. 329.*

<sup>r</sup> *Panormitan. de  
Clericis conjug. Can.  
Cum olim.*

and their great *Canonists*  
saith, There is as great  
reason to allow *Priests*  
marriage now, as ever  
there was to restrain it <sup>r</sup>.

What then! do they  
forbid it that *Priests* may be more pure?  
that cannot be the Reason, because *S.*  
*Paul* saith, *Marriage defiles not*, Heb. xiii.

4. And *Fornication* which certainly doth  
defile, is tolerated, if  
not allowed <sup>r</sup>, and cal-

<sup>r</sup> *Dicret. P. Alex.  
l. 3. tit. 2. c. 3.*

<sup>u</sup> *Gloss. ad Gra-  
tian. dist. 82. c. 5.*

<sup>r</sup> *Ibid. dist. 34.  
Can. 7. Costerus en-  
chirid. de Celibat.  
cap. 17.*

led a *Venial sin* <sup>u</sup>: how-  
ever reputed by their  
*Casuits* a lesser sin in the  
*Priest*, than *Marriage* <sup>r</sup>.  
And how pure this  
Doctrine makes your

*Clergy*, let Experience and your own  
Writers teach you. There are many (saith  
*S. Bernard*) who cannot be hid for their  
multitude, nor do they seek to be concealed  
through their *Impudence*, who being kept from  
*Nuptial Remedies* run into all filthiness <sup>r</sup>.

<sup>r</sup> *Bern. de Convers.  
ad cleric. cap. 29.*

There are few free (saith  
Another) in these days  
from



from the crime of Fornication <sup>b</sup>. The Pope thinking it almost a Miracle some Ages since to hear a *Candidate* for a Bishoprick attested to be a pure *Virgin* <sup>c</sup>. The

<sup>b</sup> Gloss. ad Gratian. dist. 82. c. 5.

<sup>c</sup> Matth. Paris. hist. An. 1234.

true Reason therefore of this Doctrine, which occasions so much wickedness, we may learn from the *Canon Law*: which allows not Regular Bishops to dispose of their *Estates* by Will, nor others of the Clergy to be too free of their *Alms* in

their sickness <sup>d</sup>, (how earnestly soever they exhort the *Laity* thereunto: ) And thus the

<sup>d</sup> Decretal. Gregor. lib. 3. de Testam. tit. 26. cap. 7, 9.

*Church* becomes their Heir: And these Spoils of the Clergy (as they very significantly term them) which fall to the Church at their deaths amount to a good round sum, as a judicious Author observes <sup>e</sup>. I cannot express one half of those Arts

<sup>e</sup> Europ. Specul. pag. 197.

which the *Roman Church* hath to drein both Clergy and *Laity*: But certain it is, they do draw a Mass of *Treasure* Annually from the Countries under their yoke, insomuch that it was complained of to the

the Council of Spain, that Pope Pius 5th had got fourteen Millions out of that King-

<sup>f</sup> Europ. Specul. pag. 198.

dom in a short space <sup>f</sup>.

And in the time of Henry 3d of England it was computed, that the Popes Revenue out of this Nation exceeded the Kings 8. And

<sup>g</sup> Antiquitat. Britan. p. 178.

<sup>h</sup> Matth. Paris. pag. 667. & Epist. Anglor. ad Innocent.

another time complaint was made by the English, that there went threescore thousand Marks yearly out of this Land to Rome <sup>h</sup>. I shall not mention the Frauds and

Cruelties used in Collecting this Mony, only noting that Johan. Sarisburiensis, a great Bigot of the Popes ( and a hot stickler in Becket's Cause ) assures us, That the Legates of the Apostolical Seat, did Tyrannize over the Provinces, as if the Devil (saith he) were gone out from the presence

<sup>i</sup> Sarisb. Polycraticon, lib. 5. c. 16.

of the Lord to scourge the Church <sup>i</sup>; yet to oppose these Officers of the

Pope, is reckoned at Rome the most mortal sin: No wonder then can it be, that Pope Sixtus 5th, in five years time got together Five Millions of Crowns (as Ciracella informs us)

us) *Four Millions of which his Successor Gregory 14th wasted in Pomp and Riot in less than ten months time: Europ. Spec. p. 263.* And indeed they spend these *Sacred Treasures* as badly as they get them; the very *Popes* themselves of late designing only to swallow all the little neighbouring Principalities, and to make themselves Temporal Princes, to raise their *Nephews* and *Nieces* (if not *Sons* and *Daughters*) and advance their Families to the highest Dignities and Fortunes. So that there is little of *Holiness* left in them but in an empty Title, it being a little above a hundred years since one said, *No man at this day looks for Holiness in the Popes, they are accounted excellent, if they be tolerably good, or less wicked than other men are: Papyr. Masson. in Vit. Julii 31. An. 1550:* and the rest of his Clergy and People are suitable; for, *It cannot be dissembled (saith a late exact Observer) that the whole country is strangely overflow'd with Wickedness, with filchiness of Speech, with beastliness of Actions; both Governors and Subjects, both Priests and Fryers, each striving as it were with other in an Impudentnes therein: Europ. Spec. p. 27.* But I will

will not pursue this most ungrateful Subject, which I profess I do not relate out of any envy, or delight in telling such sad stories: but I am forced to say these unpleasing Truths to rescue your Souls from those who serve the ends of their *Ambition* and *Covetousness* out of your Devotion; from those who perswade you to call that *Religion* which maintains them in the *highest* plenty and *luxury*: from those who Decree, that *Good works* merit *Salvation*; not because they believe this Doctrine (for if they did, they would do more *Good works* themselves) but because this Perswasion among the people fills the *Churches Treasures*, and hath made the *Old Pious* and *poor Priests*, and *Deacons* of *Rome*, *Illustrious Cardinals*, who in *Magnificence* and *Pomp* dare vye with the greatest Estates of *Christendom*; and their Great Master scorns to have *Kings* and *Emperors* thought his Equals: Wherefore, when you have duly weighed all this, and considered the *Pride* and *insatiable Avarice* of the *Roman Church*, and withall observed, how all the Doctrines in which they differ from us, tend meerly to advance these ends, you cannot think it unlikely,

likely, that *such men with such designs* should alter and add to their *Old Faith*, especially when you hear *S. Paul* say, *The love of Mony is the root of all evil, which while some coveted after, they have erred from the Faith: 1 Tim. vi. 10.* It is nothing that is truly Ancient or really good, that we perswade you to renounce; but *Novel Policies* and *Devices* which minister to *Secular designs*, and you ought to account him your Friend who would rescue you from this *abuse*, and perswade you into that Church, whose *Principles* are Primitive, plain and honest, whose *Clergy* are content with the *Revenues* which the *Laws* of the Land allow them, having none of these *Unchristian Artifices* of extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

## SECTION III.

*Whether the said Opinions were not  
established by evil means ?*

**T**HE next Enquiry is, *By what means these New Doctrines became so generally believed ?* And here first we may note, your Church hath good reason to use this Proverb, *Ignorance is the Mother of Devotion* ; because the wretched blindness of those Ages wherein these Opinions were propagated, did hugely contribute to their Reception : for it is not to be denied, that from the time of the decay of the *Western Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbarism* crept in by degrees, which is evident by the different style and way of writing which the later *Fathers* use, in comparison of those who lived in the first four or five *Centuries*, and at length this *Ignorance* became so universal, *That the Study of the liberal Arts was generally laid aside* ; as an Old Historian

ian complains <sup>k</sup>: yea such gross folly  
 men possess the world <sup>k</sup> Sabellic. Enne.  
 as one of that time con- 9. lib. 1.  
 (esses) that Christians believed more absurd  
 things, than ever Pagans <sup>k</sup> Agobardus lib.  
 have credit to\*. And de grandine, &c.  
 that Age which bred vers. fin.  
 many of these Errors is commonly by  
 our own Writers called, *The Obscure*  
*Age* <sup>l</sup>, being wholly <sup>l</sup> Baron. Annal.  
 without any persons emi- Tom. X. An. 900. S. 1.  
 nent for Wit or Learn- <sup>m</sup> Genebrard.  
 ing <sup>m</sup>, the very inferior Chron. lib. 4.  
 Priests being not able to <sup>n</sup> Præfatio R.  
 translate an Epistle into Aluredi ad Paslo-  
 Latin <sup>n</sup>, which Egyptian- ral. Gregorii.  
 in darkness continued in all the western world  
 till a few years before the Reformation, as  
 our own *Essencæ* con- <sup>o</sup> Claud. Espen.  
 fesseth <sup>o</sup>. Now this gross Com. ad 2 Tim. 3.  
 stupidity must needs  
 make the world apt and easie to be abused  
 with the most absurd and monstrous  
 Doctrines; for Ignorance is the Mother of  
 all Errors, as an old Coun- <sup>p</sup> Concil. Tole-  
 cil affirms <sup>p</sup>, and not of tan. 4. c. 24. A. 633.  
 true Devotion (as you  
 now pretend.) This made way for the  
 Politick



Politick *Guides of Rome* to impose such Opinions on the Church as might best serve their own ends ; *These Tares were sowed while men slept*, Matth. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman design*, the withdrawing of the *Emperors* into the *East*, and first the *Decay* of the *Western Empire* ; then the *destruction* of the *Eastern*, and the *desolation* of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens* ; so that the Pope had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christendom* giving him opportunity to make himself the *sole Governor* of these Parts of the World, and none were able to contend with him, though many complain'd of his *Usurpation* ; *Johan. Sarisburiensis* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) That they esteemed it a *Stepmother*, not a *Mother*——, and the Pope of Rome himself was

<sup>9</sup> *Sarisbur. Po. locraticon, lib. 6.* *grievous to all, and almost intolerable* 9. I shall not now be so tedious to you

you as to relate, how this *Church* by force,  
 and by taking all advantages did attempt  
 to suppress all that did oppose her *Impo-*  
*sitions* and *Grandeur*; what wars the  
 Popes raised against the *German Emperors*,  
 at what occasions they took to enslave the  
*Greek Church*, when they petitioned for  
 relief against the conquering, and cruel  
*Turks*; what *Persecutions* they raised a-  
 gainst the *Albigenses*, *Bohemians* and *Wick-*  
*edists*, and how they destroyed all that  
 resisted their *Innovations* with Fire and  
 sword; only desiring you to remark, that  
 the *Roman Church* was the first *Author* of  
 putting men to death for that which they call  
 heresy: A practice wholly differing  
 from the *Rules of Chri-*  
*stianity*, from the *O-*  
*pinion* and *Practice* of  
 the *Ancient Church*:  
 being a *New and un-*  
 heard of way of *Preaching*  
 (saith your *S. Gregory*)  
 to force men by stripes to  
 believe; yet by *Fire* and  
 the *modern Church* of *Rome* affrights  
 the *World* into the embracing these *Arti-*  
*cles*, or by *Inquisitions* and *Racks*, awes  
 it

2 Tim. li. 24,

25.  
 Tertul. ad Scap.

c. 2.

Concil. Toletan.

4. cap. 56.

Gregorius M.

Epist. ad Episc.  
 Constantinop.

it into silence. Her Greatness and Riches, her Interest and Severity to Opposers, have been one sort of means to obtrude the belief of her gainful Articles upon men; and her Policies and Frauds have been another, for you cannot think it unlikely that they (who have so little Piety, as to turn Religion into Policy) should have so little honesty as to equivocate for the defence of their Politick Religion; and verily, the Ignorance and Credulity of those blind Ages were such, that your Church never sought for solid Arguments to confirm their New Decrees, but built them usually upon Fictions, and proved them by notorious Forgeries, and accounted this way of proceeding not only lawful but Pious, so that whosoever reads those Discourses of your Jesuites in defence of these Deceits, called by them *Pie fraudes*, will conclude the High-Priests of Rome-Christian as well as Rome-Heathen to have been of opinion, That it was expedient the people should be deceived in their Religion, as *Scævola* the Pagan Pontifex M. in *S. Augustine* saith<sup>1</sup>; and no doubt your Church agrees with the Heathen *Varro* in the same

<sup>1</sup> August. de ci-  
vit. Dei, l. 4. c. 27.

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same Author w., where he saith, *There are many Truths in Religion which it is not expedient for the people to know, and though divers things therein be false, yet the people ought to think them true.*

*Idem, ibid. c.*

31.

The instances of some particulars will make this more evident; 1. *Miracles* were the foundation, and most authentick proofs for *Invocation of Saints, Veneration of Images and Relicks, Pilgrimages, Purgatory, Monastical Vows*, and most of the *gainful Articles of the Roman Church*; and yet *S. Chrysostome* saith, that there were no footstops of the power of *Miracles* left in the Church in his time <sup>x</sup>.

<sup>x</sup> Chrysost. de Sacerdotio, l. 4.

<sup>y</sup> Gregor. Mag. hom. 4.

<sup>z</sup> Augustin. de ver. Relig. cap. 24.

Ferus Commentar. in lib. Judic.

And your *S. Gregory* thinks them unnecessary among Believers y, and so do many others <sup>z</sup>: Yet in the dark Ages nothing was more frequently pretended than *Miracles* wrought by *Saints* living and dead, as appears by the stories of their *Lives*, and the *Legends* of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely,

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likely, so little agreeing with *Chronology*, *History*, or *Geography*, that the Modern Writers of the *Roman* Party are ashamed of them. Hence your own *Canus* complains, that these Authors of Saints Lives with false and counterfeit Fables have blemi-

<sup>a</sup> *Canus, Loc. Comm. mun. lib. II. c. 6.* shed the Lives of Saints <sup>a</sup>. And the same Writer

<sup>b</sup> *Idem ibid.* saith there <sup>b</sup>, that the Author of your so famed *Golden Legend* was a man of an Iron forehead and a Leaden

<sup>c</sup> *Harding a-* soul: *Harding* also affir-  
gainst *Jewels Apol.* meth <sup>c</sup>, That there be many vain Fables in it. *Simeon Metaphrastes* is another of these *Miracle Writers*, and is so eminent that he is read in the Modern

<sup>d</sup> *Breviar. Rom. Fest. Nicol. 6. Dec. Fest. S. Blasii, Feb. 13. Fest. S. Alexii, Julii 17.* *Roman Breviaries* <sup>d</sup>, and yet *Cardinal Bellarmine* blames him for incredible stories, and relations not agreeing to *Ancient Writers*. He adds (saith he)

many things out of his own wit, not as they were really done, but as they might have been done <sup>e</sup>. And is not this notorious forgery? Yea, the Popes themselves in the latest sort of *Breviaries* have left many of

<sup>e</sup> *Bellarmin. de Scriptor. Eccles.*

of these fabulous *Miracles* out, since they have done the work now for which they were invented; the Doctrines supported by these *lies* are now generally embraced, and when the arch is compleated, the props on which it was raised, may be laid aside; yet still you ought to ask, If these stories were false, how came the *Infalible Church* to put them into her Offices? if they were true, why doth she now reject them? And it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the Doctors thereof (in this knowing age) are very shie of believing any at all, as one of your own Priests

proves at large f. The Reason of which must needs be, because they

f Rog. Widringt.  
*de Juram. Fidelitatis*, c. x. p. 402.

fear this Inquisitive and learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many disbelieve the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Miracles*



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are recorded and now few or none, an Argument sufficient to make a wary man believe, there were few *real Miracles* at any time since the settlement of Christianity; only the *superstitious* and *ignorant credulity* of the former Ages was fit to be abused with such Pretences: And now, why are you so stiff in maintaining those Opinions which were believed at first upon so slight and false inducements, as these *Legends* and *Miracles* are confessed to be? But this Argument is of late

Dr. Stillingfleet of *Miracles*:  
And the *Reflections*  
on the *Romish Devotions*.

so fully handled by two excellent Pens & that I may dismiss it, with my hearty wish you would read those Tracts without *Prejudice*, being not

written to abuse *real Religion* (as some tell you) but to undeceive you, and unmask that *hypocrisie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the Relators, but at the Inventors of such *falsehoods*, who have got many fair Houses and Lands, vast sums of Money and innumerable costly Oblations by these *Fictions*, to the scandal of *Christianity* it self. My second instance



instance shall be of the Artifice of *Forging Records* for to attest their *Novel Doctrines* (especially that of the *Pope's Supremacy*) they put out divers spurious Tracts under illustrious names, which served to wheedle an *illiterate Age* into a Reverence for the *Roman Church* and her Opinions, whereas now the cheat is so palpable, that your modern Doctors (though they keep the *Conclusions*) disown those feigned books that were the *Premises* from whence they were inferred: Of this nature are the *Decretal Epistles* of all the Popes from *Clemens* down to *Pope Syricius An. 385.* formerly cited as good Authorities, and transcribed some parts of them into your *Canon Law*, but now the most learned *Romanists* confess a great part of them to be meer *forgeries* <sup>h</sup>: *Baronius* styles divers of them *Apocryphal* <sup>i</sup>: And Cardinal *Cusanus* saith, *That being applied to the times of those Holy men they do betray themselves* <sup>k</sup>. And

<sup>h</sup> Jo. de Turrecrem. de Eccl. l. 2.

c. 101.

Jo. Driedo de dogm. & Scrip. Eccl. l. 1. c. 2.

Cl. Espencrus de Contin. l. 1. c. 2.

Bellarmin. de Rom.

*Pontif. l. 2. c. 14.* <sup>i</sup> Baron. *Annal. T. 2. An. 102. §. 6, 7.*

<sup>k</sup> Cusanus de Concord. Cathol. l. 2. c. 34.

D 3

indeed

indeed these *Epistles* were never cited by any good old author, and were first brought into *France* by one *Riculfus* Arch-B. of *Ments* five hundred years after those Popes were dead, as *Hincmarus* Arch-B.

<sup>1</sup> *Hincm. Rhem. lib. Contr. Hincm. Laudunenf.* of *Rhemes* a Writer of that age affirms <sup>1</sup>, and *Baronius* also confesseth <sup>m</sup>. Nor did the *Roman* See blush some Centuries ago to alledge for

its *Supremacy* the most fabulous *Donation* of *Constantine* the Great, wherein he is pretended to make the *Pope* head over the whole Church, and superiour to all the four *Patriarchs* of the *East* (naming *Constantinople* for one, which City was not yet built) giving him in fee the City of *Rome*, and all *Italy*, with all the *Provinces* of the *Western Empire* (though he gave all these to one of his Sons afterwards.) This senseless *Edict* was pleaded by several of the *Popes* in former times to countenance

<sup>a</sup> *Adrian. Ep. ad Constant. & Iren. Act. Concil. Nicen. 2. An. 794. Leo 9. Epist. ad Michael. Const. An. 1054.* their ambitious pretences <sup>n</sup>, and of Old was received without suspicion by the gravest and learnedst *Doctors*, saith

*Binius*

*Binus* °, who yet confesseth there, it was a meer forgery devised (he thinks) by the *Greeks*, and now adaies all *Romanists* generally disown it, and indeed it is as ridiculous a forgery as ever the world saw. My Brevity will not allow me to enlarge upon this Subject, otherwise I could add innumerable Examples of like dealing. The absurd Council of *Sinuessa*, The monstrous Recognitions of *Clement*, The three-score new Canons father'd by *Turrian* and others, upon the famous General Council of *Nice*, The *Pontifical* ascribed to Pope *Damasus*; with innumerable other Tracts of the same Metal, being all apparent *Forgeries*, and yet were long countenanced by *Rome* to support her unjust *Supremacy* and other Innovations. My third Instance shall be of *Suppressing* or *corrupting true Records*, of which take a few Examples: The *Legats of Rome*, within less than a hundred years after the general Council of *Nice* did produce two Canons (to prove the Popes Right to receive *Appeals*) in a famous Council of *Carthage*, *An. 419.* which Canons they

D 4 pretended

° Not. in *Edit.*  
Constant. *Concil.*  
*Tom. 1. p. 1<sup>e</sup> :*

pretended were made in the aforefaid *Nicene* Council; but thefe Canons wholly differed from all the beft Manuscripts of that Council then extant, particularly from two eminent ones, which the *African* Fathers fent for from *Constantinople* and *Alexandria*; nor do they agree with thofe genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not thefe pretended Canons of *Nice*, but efteemed them to have been corrupted, as we do at this day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodofius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica* of later Date and lefs Authority, affirming it to be a Canon of the general

<sup>b</sup> *Leo. Pap. Epiſt. ad Theodoſ. Concil. Tom. 2.*

Council at *Nice* P: The Edition of the Councils put out by *Dionyfius Exiguus*, about *An. 520.* being for a long time

the ſole approved Copy extant in theſe parts of the World, doth in favour of the *Popes Supremacy*, leave out divers Canons even of General Councils which ſeem

seem to make against it 4, though the said Canons are recorded in *Zonaras* and *Balsamon*, and in this Age confessed to have been made in those Councils by the *Romanists* themselves; but in the time when the *Supremacy* was

in hatching, it was not thought expedient those Canons should be known. It were endless to reckon up all the *Additions*, *Diminutions*, and *Alterations*, which all the *Roman Editions* of the Councils since, are guilty of; and because an ingenious Essay hath been made that way by a late Author, I shall refer my Reader thither 1, and

1 *Exempli gratia*  
*Tres Canon. Concil. 1.*  
*Constantinop.*

*Omnes can. Concil. Ephes. Oecum.*  
*3. Canon. 28. Concil. Chalcedon. Oecum. 4.*

out of infinite *Examples* 2 conclude with one Evident piece of Falsification: The xxxv. Canon of the Council of *Laodicea*, forbids the faithful to call on the name of *Angels*, which being a condemnation of the Doctrine and Practice of *Rome* in *Praying to Angels*, the Later Editions of this Council have impudently put in *Angulos* [*Angles* or

2 *Roman Forgeries* print. Lond. 1673.

*Corners* ] instead of *Angelos* [*Angels* <sup>r</sup>];  
though all the Greek

<sup>r</sup> *Angelos legunt.*  
Merlin. Tom. I. *Con-*  
*cil. edit. An. 1530.*  
Colon.

Crabbe p. 226.  
ed. A. 1538. Colon.  
Carranza *sum. Con-*  
*cil. pag. 82.* Lugd.  
1568.

<sup>r</sup> *Ap. Zonar. Bal-*  
*sam. & Harmeno-*  
*pulum.*

<sup>n</sup> Theodor. in  
*Colof. 3.*

Photius *Nomo-*  
*Canon. Tit. 12. c. 9.*

<sup>m</sup> Dionys. *Exig.*  
*Cod. Can. n. 138.*

Crescon. *breviar.*  
*Can. § 90.*

Fulgent. Fer-  
rand. *Brev. Can.*  
§. 184.

<sup>x</sup> Cyprian. *Ep.*  
40. *Edit.*

Gryphii p. 52.  
Morellii 124.

Copies <sup>t</sup> and Fathers  
read 'Αγγίλ<sup>u</sup>s', and all  
the old *Latin Exemplars*  
have, *Angelos* w. Yea,  
Pope *Adrian* himself  
(before this worship of  
*Angels* came up) read it  
[*Angelos*] in that Epi-  
tome of Canons which  
he sent to (*Charles the*  
*Great, An. 773.* Thus  
they corrupt the Coun-  
cils to suit them to  
their own Opinions:  
Nor have single Fathers  
and ancient Authors  
fared better: S. *Cypri-*  
*an* put out by *Pamelius*  
is altered in many  
places contrary to the  
ancient Copies; for  
Example where the  
Father saith, *the Church*  
*is founded Super Pe-*

*tram* <sup>x</sup>, *Pamelius* changes it into *Super*  
*Petrum*, upon *Peter*, instead of upon a  
Rock

Rock y. And Ludovicus Vives (a Ro-  
manist) assures us that  
there are Ten or twelve  
lines positively asserting  
Purgatory, put into the Printed Copies of  
S. Aug. de Civitate Dei lib. 21. cap. 24.

y Editio Pa-  
mel. Ep. 40. p. 7.

contrary to the ancient  
Manuscripts <sup>z</sup>. Fulbertus  
Carnotensis quotes S. Aug.  
saying of the Sacramen-  
tal bread, *This then is a figure* (the Roman  
Editions put in) *As a Heretick will say,*  
when indeed S. Augustine says so, and  
speaks his own sense <sup>a</sup>.

<sup>z</sup> Ludov. Vives  
Comment. in Aug. de  
Civ. Dei, l. 21. c. 24.

Aimonius speaking of  
the Eighth Council  
saith, *They determined*  
*about Images otherwise than the Orthodox*  
*Fathers had Decreed :* and so Baronius

<sup>a</sup> Fulbertus Car-  
not. edit. An. 1608.  
pag. 168.

reads <sup>b</sup>: But the Mo-  
dern Printed Copies  
quite contrary put in,  
—according as the Or-  
thodox Fathers had De-  
creed <sup>c</sup>. But why do I

<sup>b</sup> Baron. Annal.  
Tom. X. an. 869.

<sup>c</sup> Aimonius de  
Gestis Franc. l. 5.  
cap. 8.

stand upon particular Instances? This  
wickedness which all other men account  
the same Villany with *suborning false Wit-  
nesses;*



nesses, stopping the mouths of the True, and counterfeiting Hands and Seals, is owned by the present Church of Rome: And Sixtus Senensis doth highly extol Pope Pius 5th. for his most holy Decree, to burn all Books which were (accounted) Heretical, To purge and cleanse all Catholick

<sup>d</sup> Epistol. Nuncup. ante Bibliothecam Sixti Senens.

Authors, and especially the Writings of the Fathers <sup>d</sup>. Now in what

manner they effect this most holy work, the Belgick Inquisitors (appointed by the Roman See) shall tell you, We strike out (say they) many Errors, in other of the Ancients, we extenuate and excuse them, or by feigning a Commentitious gloss, either deny, or fix a commodious sense to their words <sup>e</sup>. Thus

<sup>e</sup> Censores Belg. de libro Bertrami.

they served S. Ambrose his works, cancelling

and altering whole pages together, contrary to all the Old Manuscripts, as appeared by the Original Papers which Savarius the Stationer shewed to Francis Junius, according to which the Inquisitors

<sup>f</sup> Junii Praef. ad Indicem Expurg. Cens. Belg.

had ordered him to Print that Edition: Lugdun. An. 1559<sup>f</sup>. Thus they left the

the story of *Pope Joan* out of the Copies of *Anastasius Biblioth.* though the Manuscripts had the said story in them as *Marquar. Freherus* testified, who lent them the said Manuscripts &. And I might fill a Volume with Instances of like unjust dealings; but I will only add the memorable account which *Boxhornius* one of your Divinty Professors at *Lovain* gives of himself, viz. That he having been employed by the Inquisitors to strike out at least six hundred places of the Ancients, which seemed to make against the Roman Doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, and made him resolve to quit that Religion which could not defend it self without such manifest Impostures <sup>b</sup>. And I wish the consideration thereof might have the same effect upon you; for the matter of Fact is so evident, that the *Index Expurgatorius*, the Book which directs these Falsifications, is now come into Protestant hands to the eternal Infamy of the Roman Church; whose people cannot rationally trust to any

<sup>a</sup> Blondel *Epist.*  
ante librum de  
*Joan. Papis. c. 3.*

<sup>a</sup> *Henr. Boxhorn. de Eucharistia l. 3. initio.*

any author which comes through their Priests dishonest hands; And since *false* Books are invented, true and genuine Writers altered and corrupted; or else wholly prohibited, if they seem to make against them (for which cause *Clement 8th.* puts the *Bible* into his Index of prohibited Books) and all Editions but their own condemned and burnt by the *Roman Church*; the people must needs be deluded into a persuasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the *Pope* and his *Conclave* think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the*

<sup>i</sup> *Arnob. advers. Gent. lib. I.*

<sup>k</sup> *Aug. de verb. Apost. Ser. 32.*

*Truth* <sup>i</sup>: And because Good men (as *S. Augustine* saith) will not deceive; but neither good nor evil men would willingly be deceived <sup>k</sup>, I may suppose that the most Devoted

Devoted *Romanist* cannot but discern how unsafe he is in believing, as those men teach him, who make no Conscience to invent, impose, and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak them, and they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the living; and whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: *S. Ambrose* adviseth us if we choose a Guide, to be careful he be endued with two properties, *Honesty* and *Prudence*: for his *Honesty* will be a security that he will not deceive us, and his *Prudence* will prevent our suspicion of his being deceived himself<sup>1</sup>; which wise Counsel if you follow, you must no longer adhere to these unfaithful Leaders: Nor ought you to fear to forsake them, either because your Forefathers relied on them, or because the Doctrines that they teach were once so generally received here; since your Forefathers.

<sup>1</sup> Ambros. de Offic. l. 2. c. 8.

66. *Advice to the Roman*

fathers lived in an age wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times, wherein all the Dishonest arts of that Church are discovered so plainly, that if your Forefathers had seen as much as you may see, they would have forsaken *Rome* long since, and not have left you this Objection to make : Nor are the Doctrines ever the better for being generally received, when as they were imposed on the world by such evil means as *Force* and *Fraud*; which being thus made evident, you can no longer wonder how these *Innovations* came to be so generally believed, being propagated by as wicked means as they were invented for evil ends: So that now what the *Roman* Church thought, would secure her Opinions (if it could have been kept close) must needs make them odious (being once laid open) and the *Impostures* which they designed should tye men to their Church, will (as some of their own Doctors have prophesied) be an occasion to make all Discerning men turn from it; for *Religion is to be defended* (saith *Lactantius*) *not with wickedness*  
but.

but fidelity, for if you attempt to defend Religion by Evil Arts, you do not defend, but pollute and violate it <sup>m</sup>. <sup>m</sup> Lactant. Instit. lib. 6. c. 19.

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#### SECTION IV.

*Whether the said Opinions tend to advance the Ends of true Religion?*

NOW though it be altogether unlikely those Principles should be either true or good, which stand in need of such arts to propagate and defend them, yet because you have been so long accustomed to call these things Religion, and it is not easie to lay aside our rooted Prepossessions, we will pass to the Third Enquiry, viz. *Whether the things themselves be good in their own nature, and Parts of true Religion?* Now we may try this by considering what are the ends of True Religion, and whether these Principles serve to advance those ends? True Religion therefore hath three Principal ends:

1. To advance the honour of God.
2. To assist

assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation. Let us here therefore examine, whether the peculiar Articles of the Roman Church do not hinder rather than promote these Ends; For if it appear these Principles are dishonourable to God, impediments to Devotion, and hindrances to a holy life; then those Doctrines are also Evil in their own nature, and they can be no real parts of a good or True Religion: Nor must you retain them because you have once judged them good, if upon Tryal they prove to be otherwise. *We must be firm to our Principles (saith Epictetus) yet not to all of them, but only to those which are right; we must begin at the right end, and first lay the foundation by considering whether our Principles be good or evil, and after build*

<sup>n</sup> Arrianus in *Epictet. lib. 2. c. 15.* upon that by constancy and firmness of Resolution <sup>n</sup>. Wherefore let me desire you patiently and impartially to enquire

First, If there be not some of your Principles and Practices which tend to the dishonour of God. If it be a dishonour to



to the Divine Majesty for a mortal man to contradict his Laws by contrary Constitutions, I fear your Church will hardly be found innocent : For do they not command things which God hath forbidden in as plain words as can be spoken, as in the case of *Images*, *Exod. xx. 4?* and *Prayer in an unknown Tongue*, *1 Cor. xiv. 28?* Do they not forbid things which God hath allowed, as in the case of *Priests Marriage*, *Heb. xiii. 4.* *1 Cor. vii. 2.* *Chap. ix. 5* *1 Tim. iii. 2* *12?* and taking the Cup from the People? which they have decreed with a *Non obstante*, that is, notwithstanding our Lord Jesus appointed the contrary. Do they not presume to dispense with the very Laws of God, in many cases of Matrimony and Divorce, of Vows, Oaths, Leagues and Contracts? So that *laying aside the Commandment of God*, ye hold *the Tradition of men*, as our Saviour speaks, *Mark vii. 8.* Your Holy Father who doth all this may think himself the greatest upon Earth, but if our Lord Jesus tell us the truth, *He shall be called least in the kingdom of Heaven*, *Matth. v. 19.*

Secondly, Is it not a great derogation to

to an Infinite and Invisible Being, to be represented by an Image, and worshipped under such Representations? agreeable to the worship which Heathens gave to

° Lactant. *Instit.*  
*lib. 2. cap. 2.*

° Irenæus *adv.*  
*heres. l. 1. c. 24.*

° Concil. Eliber.  
*Can. 36.*

Origen *in Cels.*  
*lib. 7.*

Tertul. *Apol. c.*  
*30.*

° Cornel. Agrip.  
*de Vanit. Scien. c.*  
*57.*

° August. *de*  
*Verb. Apof. Ser. 15.*  
Bern. *de Annun.*  
*serm. 1. p. 123.*

Durand. *in Sent.*  
*lib. 2. dist. 8. qu. 1.*

Walden *de Sacr.*  
*Rit. Tom. 3. Tit. 1.*  
*cap. 7.*

can we think it to be less than Blasphemy, which Bellarmine affirmeth, viz. That a man may be said to be his own Redeemer

° Bellarm. *de* without any injury to  
*Purgat. l. 1. c. 14.* Christ °. Doubtless those

who

their false gods °, and some Hereticks to our Saviour P, but contrary to the Decrees and practice of the Primitive Christians q, and to the great scandal of Modern Jews, who call your Churches *Houses of Idols*, upon this account °. Thirdly, doth not the Doctrine of Merits cast a palpable dishonour upon the glorious Redemption wrought by Jesus Christ? Sure I am, divers of the Ancients, as well as of your later writers, think so °. Nor

who fancy they can redeem themselves, and satisfie for their own sins, cannot but have a mean esteem of Christ's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, especially the blessed Virgin, making them your Mediators and Patrons, and asking the greatest things of them, hath made Prayers to God by Jesus Christ to be generally neglected by the vulgar people, who say ten times as many *Ave Marias* as *Pater Nosters*, and wickedly fancy the Blessed Virgin and Holy Saints are more compassionate than our Lord Jesus. *This Doctrine* (saith a very wise man) *hath wrought that general effect in all Countreys subject to the Papacy; that men have more assistance, and assume to themselves a greater conceit of comfort in the Patronage of the creatures and servants of God, than of God himself, the Prince and*

*the Creator* <sup>n</sup>. A fault <sup>n</sup> Sand. Europa which St. Paul lays to <sup>n</sup> Spec. p. 5, 6, 7. the Heathens charge,

Rom. i. 25. How dishonourable must it needs be, to leave Jesus that *one Mediator*, 1 Tim. ii. 5. (who always doth certainly hear us, and is most apt to pity us, and best

best able to help us) to pray to God by those, concerning whom your own Doctors doubt whether they know any thing done

<sup>m</sup> Grarian. *caus.*

13. qu. 2. c. 19.

2 Decret. Gloss. Interlin. in Isa. 63.

\* Job xiv. 21, 22.

Eccles. ix. 5.

Isa. lxiii. 13.

here w? and the Scripture plainly saith they do not \*. Yea reason shews it is impossible they should hear many Prayers in divers places at once. To have the

worship paid to the Master and the Servants, the same in all outward expressions, only differing in a nice School-distinction, must needs be an affront to the King of Saints. If you have any tenderneſs or zeal for the honour of Jesus, it cannot but be offensive to you, to observe how your Legends tell of greater miracles wrought by some of the Fabulous Saints, than ever Jesus wrought. To hear one of your Church say, *That Christ did nothing which S. Francis did not do, yea, that he did more than Christ himself* y.

y Lib. Conform. fol. 1149.

What is more injurious to the honour of the Divine Majesty, than your S. Bonaventure's putting in the name of the Virgin Mary into Davids Psalms instead of the name

of God? To have her adored by the  
Heathenish Title of the  
*Queen of Heaven*<sup>2</sup>, and  
invoked by the im-  
pious name of *Mother*  
of the whole Trinity<sup>2</sup>!

<sup>2</sup> Jer.vii.18. *Ubi  
videtur esse nomen  
Junonis Olympiæ.*

<sup>2</sup> *Miffal. Polon.  
fol. 237.*

These things are rather  
*Blasphemy* than *Devotion*, and as dishonou-  
rable to God as they are dissonant from  
Antiquity. Let none (saith *Epiphanius*)  
adore Mary; but why do I mention a  
Woman? nay, not any Man: this Reve-  
rence is due only to God, nor are the Angels  
capable of such glorifica-  
tion<sup>b</sup>. Fifthly, The sup-  
posing a necessity of  
superadding the Saints

<sup>b</sup> *Epiphan. adv.  
Collyridianos Pa-  
nar. her. 79.*

*Merits* and the daily Sacrifice of the  
Mass, to the Merit of that one Offering for  
sin which Jesus made on the Cross, Heb. ix.  
28. is an evident lessening the value and  
sufficiency of the Death of Christ. Sixthly,  
The calling of the Holy Scripture a *Nose*  
of Wax, a *Leaden Rule*, and an *Inky*  
*Gospel*<sup>c</sup>. The putting  
in the *Apocryphal books*,  
wherein are some things

<sup>c</sup> *Pighius His-  
tarch. lib. 3.*

*Canus lib. 3. c. 2.*

*Turrian. in Sadeel, pag. 99.*

wicked

wicked <sup>d</sup>, and others notoriously false

<sup>d</sup> 2 Maccab. xiv.

42.

<sup>e</sup> Eccles. xlv. 20.

2 Esdras vi. 40.

<sup>f</sup> Concil. Trident. Sess. 4.

into an equal rank with the *Word of God* indited by the Spirit; And the making their *own Traditions* to be equal in value to it <sup>f</sup>, are palpable *dishonours* to God who

writ the Holy Scripture. These things (*my Friends*) can hardly be reckoned matters tending to the honour of God, unless you can suppose the cancelling his *Laws*, disparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jesus* by cheap and odious Comparisons, the diminution of his *worship*, and making him sharer with his *Servants* therein, and the vilifying of his *Divine word*, be no dishonour to him you pretend to serve.

Secondly, Let us examine whether these *Doctrines* do assist you in the devout worshipping of God? It is very suspicious that that Church doth not teach a right way of serving God, which deceives you in the first Principle of Religion, viz. *That God alone is to be worshipped*: a Sentence so odious to the Roman

Doctors,

Doctors, that the *Index Expurgatorius* blots it out of the *indices* of *S. Athanasius* and *S. Augustines Works* &, and if they could do it undiscovered, they would blot it out of the *Bible* also, *Matth. iv. 10.* But there it shall stand for ever to reprove those, who divide Religious worship between *God* and his *Creatures*, thereby diminishing that *Devotion* which intirely belongs to the *Divine Majesty*, since affections are most vigorous when placed upon one *Object*, and if they be dispersed among many, grow *weak* and *trifling*; whence we may conclude, the *Protestant* who worships none but *God*, is the greater lover of him, and worships with a more united and fervent *Devotion*. As for your Publick worship, it is attended with so many Ceremonies as must needs disturb the *Devotion* as well of the *Priests* as the *People*; there is such frequent *bowing*, *crossing*, *prostration*, *sprinkling* with *Holy water*, *beating the breast*, *smoaking* with *Incense*, &c. that the mind is taken off

E from

Adorari solius  
Dei est: Deleatur ex  
Ind. operum Atha-  
nasii. Indice lib.  
prohib. & Expurg.  
pag. 52. Madrit.  
An. 1627. item ex  
Ind. Op. S. Aug.  
ibid. p. 56.



from a steady intention upon the inward and main part of the Duty, while it is entertained with such variety of outward Rites. *For our mind (saith Quintilian) cannot sincerely intend its whole self upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which it first propounded to it self: And this is most evident where the Objects are so different as sensible and intellectual things are. For where the Senses and their perceptions are vigorously employed, there the Intellectual Powers cease to act*

<sup>a</sup> Porphyr. *de Abst.* lib. I. §. 41. (as a great Philosopher observes <sup>h</sup>.) So that it is

your Passions and your Fancies that are wrought upon by these outward Ceremonies, not your Mind nor the higher faculties of your Souls; and therefore that which you think Devotion, I doubt is but a fantastical and false fire, not kindled by the love of God, nor warming your nobler Powers at all, and those steady, rational and spiritual desires, which flow from an undisturbed contemplation of the *Divine Goodness* and are the very *life* of Prayer, I fear you are strangers to, being so often taken off and  
diverted

diverted by variety of *sensible* Representations. Again, the making all your Public prayers in an *Unknown Tongue*, destroys all true Devotion in the People; Clemens of *Alex.* tells us of some Heathens who thought those Prayers most effectual which were uttered in a barbarous language<sup>i</sup>. But Christians know, that Prayer

<sup>i</sup> Clem. Alex. Stromat. I.

the desiring something of God, and if the Mind be not exercised in this desire, it avails nothing; but where the words are not understood, the mind cannot desire the things mentioned, so that none can properly pray in an *Unknown Tongue*, nor so much as rationally say *Amen*, 1 Cor. xiv. 16<sup>th</sup>. By this absurd Practice therefore you (who are unlearned) spend the time of the Public office in *admiring and gazing*, not in *praying* with the Priest or *Praying*. And because the people have no employment while the Mass lasteth, they spend the whole time usually in *talking and laughing* privately, as those who Travel in *Catholick* countries do inform<sup>k</sup>. And it may occasion your wonder, why

<sup>k</sup> Europ. Spec. pag. 10.

the Roman Church should so obstinately refuse to reform so irrational a Custom, which S. Paul hath written a whole Chapter to condemn, 1 Cor. xiv. The force of whose Arguments and Authority, hath made your wisest Doctors declare against it. By S. Paul's Doctrine (saith Card. Cajetan) it is better for the edifying of the Church, that Publick prayers were made in

<sup>1</sup> Cajet. com. in the Vulgar Tongue than  
<sup>1</sup> Corinth. 14. 17. in Latin<sup>1</sup>. To the same  
<sup>2</sup> Lyr. in Loc. purpose Lyra<sup>m</sup>. And  
 your Rhemish Annota-

tors say, When a man prayeth in a strange Tongue which himself understandeth not, it is not so fruitful for Instruction to him, as

<sup>3</sup> Rhem. Test. An- he knew particularly what  
 not. 62. 1 Cor. 14. he prayed<sup>n</sup>. Gabriel Biel<sup>al</sup>  
 so gives several Reasons

why Prayers should be in a known Tongue saying, It is better 1. For stirring up Devotion, 2. for enlightning the Mind, 3. for retaining the things in memory, 4. for keeping

<sup>4</sup> Gab. Biel in the thoughts from  
 Cán. Miss. Lett. 62. dring<sup>o</sup>. Yet your  
 mired Church will  
 pose Reason and Scripture, and deprive  
 all the Common people that are of the  
 Communio

Communion, of the exercise of their Devotion in her Offices, rather than so far. seem to confess a fault, as to amend it; choosing rather to let you lose the benefit of worshipping God, than to reform the most unjust *Customes* which she hath once espoused; but (if you be wise) if that Church will not pray in such a Language as you can joyn in, you will go over to the Church of England, where you may Pray with the Spirit and with understanding also. In the next place your *Private Prayers* are not so good a way of worshipping God as other Christians have; The *Images* and *Pictures*, which the Heathens first taught your Doctors to call, *The books of the unlearned P*, and which are placed before you in time of Prayer, are no help, but an hindrance to all true Devotion; for while your lips are repeating your *Oraisons*, your mind is taken up with the beauty, colour, lineaments and workmanship of the *Image*; so that your own Conscience will tell you, by these diversions you often draw near to God with your lips, when your hearts are far from him, which is a vain worship.

<sup>b</sup> Porphy. ap.  
Euseb. Prepar. E-  
vang. lib. 3.

20 *Advice to the Roman*

*Matth. xv. 8.* And the *Casuits* of your Church, foreseeing that *Images* would take off the attention, have determined most impiously, That it is not necessary to Prayer that the person praying should think of

¶ *Suarez de O-* what he speaks ¶. A Do-  
*rat. lib. 3. c. 14. &*ctrine suitable enough  
*Salmeron.* to that slight and formal

worship which your Church appoints; and the Ordinary people among you think they have prayed sufficiently, when they have patter'd over so many little *Oraisons* as agree to the number of their *Beads*; A new Invention, wherein Papists and Turks

agree \*, which came not into the Church till all

\* *Bellonii histor.*  
*obs. l. 2. c. 72.*

¶ *An. Dom. 1090.*

serious Devotion was  
ceased †, it being a sign

he minds his Prayers but little, that needs a string of *Beads* to reckon them by; yet these *Beads* (saith one of your own Authors) are now the chief Instruments of the

† *Polyd. Virgil.*  
*de invent. rer. l. 5.*  
*cap. 9.*

*hypocrites counterfeited De-*  
*votion* ‡. I shall not ravel  
into the body of your  
Prayers, since the author

of the *Reflections on the Romish Devotions* hath sufficiently done this; but I cannot  
but

but remark, that the repeating *Ave Maria*, and the name of *Jesus* so many times over, as in those fifteen little Prayers in the *Psalter* of *Jesus*, where the name of *Jesus* is thrice mentioned in each Prayer, and each Prayer is ordered to be said Ten times over; and those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*: This way of Praying is so far from agreeing with the Primitive worship of God among the *Christians*, that it is evidently derived from that *Heathenish superstition* of praying by repeating a hundred names of their Deities together, interposing nothing but *O hear us* \*; and in this

manner *Baals* Priests are supposed to pray, *1 Kings* xviii. 26. But *Jesus* saith to *Christians*,

\* *Selden de Diis Syris*, pag. 52. *Saubertus de Sacrist.* cap. 13. pag. 296.

*When ye pray, use not vain repetitions as the Heathens do, for they think that they shall be heard for their much speaking*: *Matth.* vi. 7. Wherefore though you have admired this trifling way of worship, when you knew no better, yet if you would acquaint your selves with the solid and rational way of praying prescribed in the



Church of *England* (wherein great things, in an exact method, in plain and proper phrases, and in a *known Language*, are asked of *God* alone in the name of *Jesus Christ*) you would easily leave off those *formal, vain and superficial Devotions*, which can neither be acceptable to *God*, nor profitable unto your selves.

Thirdly, Let us pass to the last of these particulars and enquire, If the *Doctrines of Rome*, differing from those of *England*, do tend to promote our imitating *God* by a holy life and conversation; without which all our worship is in vain; For it is a folly and miserable error (saith *S. Augustine*) to humble your self before him in adoration, to whom you chuse to be unlike in conversation, and to give him religious worship, whose Example you will not follow; since the sum of all Religion is to imitate him you worship<sup>u</sup>.

<sup>u</sup> Aug. de Civ. Dei, lib. 8. c. 17.

are several Principles of the *Roman Church* which seem to hinder an holy life, as first, The custome of *Confessing to a Priest* weekly or monthly, together with the *Absolution* following of course upon this *Confession*, this is (I fear) a great hindrance

to



to amendment of life, at which it pretends to aim, for while men relie on this remedy, they go on without fear in those sins for which they have so easie a cure at hand, like those who venture without scruple on dangerous Meats, because they have their *Physicians* beside them: 'Tis true there is a *Penance* enjoined sometimes, but it is such a one as the *rich* may buy off and the *poor* may undergo, and yet both retain the sin, because the *penance* is not its proper cure; the going in *Pilgrimages*, giving *mony*, saying or reading over such proportions of *Legends* or little *chiming prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaister on the Toe may as soon cure the Head-ach, as these *Penances* effect a Reformation, or obtain a pardon at Gods hands. And yet all men see, when the day of *Confession* is over, and the *Penance* past, that you are generally confident of a *Pardon*, and fancy you begin upon a new score. It is not easie to enumerate all the devices which your Church hath invented to convey pardon of Sins, *Holy water*, *Relicks of Saints*, visiting some certain *Churches*, saying some

certain *Prayers*, making *Oblations* of money to such and such uses, *Indulgences*, and other such things, so that he that hath money need never want *Pardon* from Rome; but alas, these things can never really take away the guilt of one sin, and yet they embolden men to commit many; For the multitude of Sinners increaseth, when hope is given that sin may be bought off, and men easily fall into those sins for which Money will purchase their pardon: as *Arnobius* said to the *Heathens*, who relied on such

like fantastical means  
 \* *Arnob. adv. Gent. lib. 7. pag. 216.* of *Remission* \*: and we may say of the *Guides* of your Church, as *Seneca*

in a like case, They sin more in such *Ab-solutions*, than the Offender doth in the *Crime* y. For by per-

z *Senec. Ep. 97.* swading men they can have *Remission* on so easie Terms, they make them secure before they are safe, because Almighty God, who only finally can Remit, never promised *Pardon* on these Terms, and it is only those who forsake as well as confess their sins to whom he will shew *Mercy*, *Prov. xxviii. 13.* And if either the Pope  
 or

or any of his *Substitutes*, pretend to have power to *forgive sins* on any other Terms, they abuse those who are so weak to believe them, and make them forfeit their Souls (I doubt) for the sad price of this Credulity: S. *Basil* saith truly, *The power of Absolving was not absolutely given, but upon condition of the Penitents Reformation*<sup>2</sup>. And we tell our People more sincerely, <sup>2</sup> *Basil. reg. brev. qu. 15.* that if a Priest *Absolve* them a thousand times over, and if they give never so much *mony*, without amendment of life they can have no pardon, according as Scripture itself teaches<sup>2</sup>, and the <sup>2</sup> *Mic. vi. 7.* Holy Fathers also; *If thou givest all that thou hast, and dost not forsake thy sins, thou art twice deceived, both in losing thy Mony and thy Pardon also*<sup>b</sup>. Again, as if <sup>b</sup> *Augustin. hom. mil. 2. ex 50. hom.* the *Roman Church* designed to make men think their own actual Holiness were never necessary, they have other devices to perswade you into a belief of coming off well at the end of your life, howsoever ill you have spent it: The *Hereticks* in *Tertullians* time said, *It was a meritorious*

*meritorious thing to be of their Party*<sup>c</sup>. And

<sup>c</sup> Tertul. de Præ-  
scrip. adv. heret.  
cap. 41.

you are told it is a ready way of Salvation to die in the *Communion* of the *Roman Church*, and

if you can but receive the *Sacraments* of that Church, and be *Absolved* by one of their Priests, you scarce doubt of obtaining Heaven at last; and if you have no *good works* of your own, they perswade you the Church can sell you the *Merits* of the Saints, or if you should drop into *Purgatory* by the way, the pains of that (they say) are not *endless*, and if you give *liberally* on your *Death beds*, or if any others afterwards give for you, to purchase so many *Masses* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious delusions do miserably deceive poor men, and most mischievously encourage them to put off their *Repentance*, and to resolve not to be troubled with *holiness* in the way, since they fancy they shall come off so easily in the end. And alas they are as *false* as they are *mischievous*! for the *Ancient Fathers* unanimously affirm no mans estate can be altered after this life,

But

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But as the last day of a mans life finds him, so the last day of the World finds him<sup>d</sup>. Nor will any thing help thee

(saith S. Augustin) but

<sup>d</sup> Augustin. *E-*  
*pist.* 80.

what is done while thou

<sup>e</sup> Idem *de Verb.*  
*Apost.* *Ser.* 21.

art here<sup>e</sup>. Out of in-

numerable such Testi-

monies, that of S. Salvian may serve:

“though a man should have so pious a Son who for alleviating his Fathers punishment, would desire to give all the goods he left behind him, it would do him no good, for the Piety of the Son can do nothing to procure that Rest to a man after Death, which his own Impiety and Inse-

<sup>f</sup> Salvian. *ad*  
*Eccles.* *Cath.* *lib.* 3.

lity hath denied him<sup>f</sup>.

Finally, these and the

like Principles make so many infamous men and women, so many Thieves and Murderers, debauched and prophane persons to take Sanctuary in the Roman Church, because the Tenets thereof seem not to oblige them to forsake their evil ways, but reconcile wickedness and Salvation together: so that this Religion tends not to perswade men to Holiness of life, and therefore is no good Religion. I grant there are some Persons in that Church

Church who live better than these *Opinions* engage them to do, and do not draw those *Conclusions* into their practice which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these *Doctrines*; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only add, that as the *Roman Church* is too loose in matters pertaining to *Gods Laws*, so she is too strict in matters pertaining to her own *Constitutions*, like the Old *Pharisees* who *Tished Mint and Annise*, and neglected the weightier matters of the Law: *Matth. xxiii.* which is a great obstruction to *real Holiness*, when men place Religion in *Ceremonies* and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God. Your own Ordinary *Gloss* saith, *That is Superstition, when Religion is placed in observing the Ordinances of men* 8. And if so, then  
 your

*Gloss. Ordin. ad  
Colos. 2.*



your wonderful strictness in *Crossing*, *Bowing*, using *Holy Water*, *Abstinence* on certain days, wearing *Grosses*, &c. in which you have placed so much Religion, are no better than *Superstition*. It cannot be denied, that most *Roman Catholicks* are more afraid to eat *flesh* on a Fasting-day than to *curse* or *swear*; they will be *drunk* on a Holy-day which God forbids, but not *work* on it because the Church forbids it; many of them dare *fornicate* and *debauch*, who dare not neglect *Confession*, nor read a book written by a supposed *Heretick*: And generally, they are punctual in *crossing*, *sprinkling*, *bowing* and observing all Orders of the Church, even such as live in the open breach of Gods *Commandments*, and yet fancy themselves more sure of Heaven than the most pious and holy *Protestant*: Thus this Religion is *too strict* where God gives us more liberty, and *too remiss* where his Holy Law hath bound us with *Eternal* and *Indispensable* bonds; and it is designed to promote *Obedience to the Roman Church*, rather than *Inward holiness towards God*: The effect of all which Considerations is this, That whosoever sincerely desires to glorify God



God and worship him with a *rational Devotion*, and whoever would imitate him by a *Holy Life*, ought not to chuse or retain such a Religion whose *Principles* tend so evidently to the dishonour of Gods Name, the hindrance of true Devotion, and to the rendring a Holy life unnecessary: And as it was proved before, that the appropriated Articles of the *Roman Faith* were not Ancient, nor induced for pious ends, nor propagated by honest means: so now it is evidenced, the *Articles* are not good in their own nature, and therefore there is no reason why you should not renounce them, unless you retain them in meer Reverence to the Authority of the *Pope* who doth impose them, which Matter is the Subject of our last Enquiries.

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SECTION V.

*Whether the Roman Bishop have sufficient Authority to impose the said Opinions upon all Christian Churches ?*

**T**He Last, and almost the only shelter that your Doctors flie to at this day for the defence of your *Principles* is, *That the Bishop of Rome is the sole Vicar of Christ, the Infallible and only Judge of Controversies, and the Supream Head of the Universal Church*; and hereby their Adherents are awed into the retaining all his *Decrees* of what nature soever they be. But let me beg leave to advise you not to lay so much stress upon these Titles and Authority, till you have seriously examined by what Right the *Pope* laies claim to them; for his Power had need be very great and his Proofs very good, upon the Credit whereof you receive so many new and suspicious *Articles* of Religion, some of which we ought not to receive though preached by an *Angel*: *Gal. i. 8, 9.* And first, though

though we stand not much upon Titles, you may note that the name of *Vicar of Christ* is never given to the Pope in the first Ages, and when this Title came into use, it was not appropriated to the Bishop of *Rome*, but other Bishops and Priests are styled *Vicars of Christ* also even by a

<sup>h</sup> Euseb. Pap. Decret. Ep. 3.

<sup>i</sup> Epist. Wil. Secnon. ap. Hoveden. An. 1171.

<sup>k</sup> Legibus Hydenf. ap. Spelm. Tom. 1. pag. 440.

Pope of *Rome* <sup>h</sup>, as also by an undoubted friend of the Roman Church <sup>i</sup>: and by our own *Saxon Law* <sup>k</sup>: So that there is no reason for the *Roman* Bishop to challenge any propriety in this Title,

or any special Priviledge by virtue thereof. Secondly, As to his being an *Infallible Judge* and the *Supream Head* of the *Catholick Church* throughout the World, you may remember we have proved, there are more Christians in the World who deny this *Supremacy of Rome*, than there are who do acknowledge it: And if the belief of this *Infallible Headship* be the reason why you receive other Articles of Faith, then this is the most fundamental Article of all others, and ought to be the best attested: And if our Lord Jesus had

had designed to make *S. Peter* and his Successors at *Rome* (not at *Antioch*) such *Supreme Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth. xvi. Thou art Peter, and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*, but the Fathers take this *Rock*, not for *S. Peter's* Person, but for his *Faith* which he confessed, and for *Christ* himself the Object thereof: So *S. Augustine*<sup>1</sup>, *Nazianzen*<sup>m</sup>, *S. Cyril*<sup>a</sup>, *S. Chrysostome*<sup>o</sup>, *S. Ambrose* P, and *Hilary*<sup>q</sup>, expound the place; and if so, this belongs no more to *S. Peter*, than to the rest of the Apostles who confessed the same *Faith*, and belongs no otherwise to the Pope, than as he varies not from *S. Peter's Faith*,  
and

<sup>1</sup> Aug. de verb. Dom. Ser. 13.

<sup>m</sup> Nazianz. Test. de Vet. Testam.

<sup>a</sup> Cyril. de Trin. lib. 4.

<sup>o</sup> Chrysost. hom. 55. in Matth.

<sup>p</sup> Ambros. Com. in Ephes. 2.

<sup>q</sup> Hilar. de Trin. lib. 2. cap. 6.

and so far it belongs to all Orthodox Bishops with respect to their several Churches: And for *the Keys of the Kingdom of Heaven*, ver. 19. they were given as much to the other Apostles as to S. Peter, Matth. xviii. 18. (as also the afore-said Fathers do observe) being all equally sharers in the Power of the *Keys*, and all

*Foundations* as well as S.

<sup>r</sup> Aug. in Johan. Tract. 118.

Ambros. in Psal

38.

Origen. in Matt. Tract. 1.

Hilarius de Trinit. l. 6.

Hieron. in Jovin. lib. 1.

<sup>r</sup> Cypr. de Unit. Eccles.

Peter <sup>r</sup>, so that S. Cyprian plainly tells us, *The rest of the Apostles were as great as S. Peter, endowed with an equal share of Honour and Power*<sup>r</sup>; Nor do we find that ever S. Peter pretended to any Power over the other Apostles. Peter, James and John, though

preferred by Christ (saith Eusebius) before the rest, challenged not to themselves the glory of Primacy, but chose James the Just, Bishop of the Apostles<sup>r</sup>: And

<sup>r</sup> Euseb. Eccles. hist. l. 2. c. 1.

if any were greatest, it was S. James, who was

President in that first Council at Jerusalem, and did determine the Question there,

there, though *S. Peter* was present <sup>a</sup>.

Yea, *Clemens* Bishop of

*Rome* in the first *Decre-*

*tal* Epistle (a good evi-

dence against the Inventors thereof)

styles this very *S. James, Bishop of Bishops,*

*governing the Holy Church of the Hebrews*

*at Jerusalem, and also all the Churches,*

*which were everywhere founded by the Pro-*

*vidence of God* <sup>x</sup>. And

an Ancient Council

calls *Jerusalem* the *Mo-*

*ther of all Churches* <sup>y</sup>;

but as for the *Primacy*

of *Rome*, there is no

genuine Author for the first Three *Cen-*

*turies* takes any notice of it, and *Aeneas*

*Sylvius* <sup>\*</sup> afterwards

Pope confesseth, *There*

*was little respect paid to*

*Rome before the Nicene*

*Council*: If *Polycrates* and the *Asian*

Bishops had known of this *Infallibility*

and *Supremacy*, they would not have op-

posed Pope *Victor's* Opinion, nor despi-

sed his *Excommunication* so boldly as they

did; neither would *Irenaeus* (who calls

the Bishops of *Rome* no more but *Presby-*

*ters*)

<sup>a</sup> Acts xv. 13.

<sup>x</sup> Decret. Epist.  
Clement. I. in Ti-  
tul. Epist.

<sup>y</sup> Concil. Con-  
stant. I. Ep. ad Dam.

<sup>\*</sup> Aenc. Sylv.  
Ep. 288.

ters) have presumed to reprove the same Victor for his *arrogance* and *indiscretion*,

as we find he did <sup>2</sup>. <sup>2</sup> Euseb. *Eccles. hist.* l. 5. c. 24. Cyprian surely never heard of this Power of

the *Roman* Bishop, who calls *Cornelius* Bishop of that *See*, no more but *Brother* and *Colleague*, and gives to Pope *Stephen* his Successor at *Rome*, the Titles of *False Apostle*, *Schismatick*, *friend to Hereticks*, and *enemy to Christians*: utterly despising his *Judgment*, and not regarding his *Deter-*

<sup>2</sup> Cyprian. *ad Pompei. Ep.* 74. *minations* <sup>2</sup>. Besides, if this *Supremacy* had been believed in the first

Ages of the Church, the *Roman* Bishops sense would have been enquired of concerning all controverted places of *Scripture*, his *Decrees* cited to silence *Hereticks*, and all *Appeals* must have been made finally to him: He also should have called and presided in all eminent *Councils*, whereas Cardinal *Cusanus* affirms, That the *Emperours* or their *Deputies* were *Pre-*

<sup>b</sup> Cusan. *de Con-* *sidents in Eight General*  
*cor. Cath.* l. 3. c. 6. *Councils* <sup>b</sup>. Nor did the

Fourth General Council at *Chalcedon* suppose that the *Roman* Bishop



Bishop had any *Supremacy* give him from Christ, when that Council saith, *Rome hath justly had the Priviledges given unto it by the Fathers, because it was the Seat of the Empire; and for the same Reason they grant equal Priviledges to the Bishop of Constantinople*.<sup>c</sup> Yea, S.

Gregory Bishop of Rome saith, *The Fathers of the*

<sup>c</sup> Concil. Chal.  
Can. 28. An. 451.

*Council of Chalcedon were they who offered his Predecessors the Title of Universal Bishop, which yet they*

*accepted not*<sup>d</sup>: And to convince us that this

<sup>d</sup> Gregor. Epist.  
lib. 7. Ep. 30.

*Universal Supremacy* is a late Device, it is evident, that it was not only unknown to others in the first Age, but to the very Popes themselves, as these few Instances will shew: *Liberius Bishop of Rome An. 350. sending the Confession of his Faith to Athanasius desireth his Approbation thereof, That I may know (saith he) whether I am of the same Judgment with you in matters of Faith, and that I may be more certain; and readily obey your commands*.<sup>e</sup> And when the Bishop of Con-

<sup>e</sup> Athanas. Ep.  
ad Epictet.

*stantinople began to call himself Universal Bishop,*

Bishop, Pope Gregory in his Epistle to *Mauritius* the Emperour saith, *He admires at the Arrogance of assuming this New Title, which none of the Bishops of Rome had ever accepted of, a Title blasphemous to Christian Ears*; and with many other words he inveighs against this Title, as unfit for any Christian Bishop, as may be seen at

<sup>f</sup> Gregor. Epist.  
lib. 2. ad Maurit.  
Epist. 32, 36, 38.

large in his Epistles <sup>f</sup>.

And in his Epistle to *Eulogius* Patriarch of *Alexandria* he is displea-

fed that *Eulogius* writes to him by the proud Title of Universal Bishop, desiring him wholly to forbear that language, for (saith he) *That is a diminution to you, which is afforded to another beyond what reason doth require*: And he there tells *Eulogius*, *That the Council of Chalcedon had offered this Title to the Old Bishops of Rome, but*

<sup>g</sup> Gregor. Epist.  
lib. 7. Ep. 30.

*they would not accept it* <sup>g</sup>:

Of which he gives this Reason in another E-

pistle, — *because if one Patriarch be called Universal, the name of Patriarch is taken from the rest* <sup>h</sup>. And so

<sup>h</sup> Idem lib. 7.  
Epist. 36.

little did Pope *Boniface* think of deriving his

*Supremacy*

Supremacy from Christ, that with intreaty he obtained of the intruding Emperour Phocas to decree, *That the Roman Church should be Head of all*

*Churches*<sup>i</sup>, as the Ancient Historians witness<sup>k</sup>. But this Imperial Constitution will scarce justify the Supremacy and Jurisdiction which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it.

It would be too tedious to relate at large all the steps by which the Bishops of Rome attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his Encroachments and Ambition<sup>l</sup>; and all succeeding

Times frequently opposed the Pope's Pretences herein; The Sixth Council of Carthage allowed not his claim of Appeals<sup>m</sup>. The Bishops of France complain of his sending a

<sup>i</sup> Beda de 6. etat. Mundi.

<sup>k</sup> Paul. Diacon. rer. Rom. lib. 18. Histor. Longob. lib. 4. cap. II.

Anastaf. Bibl. Vit. Bonif. Tertii.

Ado etat. Sext. Reg. Chron. l. 1.

Aimon. de gest. Franc. l. 4. c. 4.

<sup>l</sup> Firmilianus ad Cypr. Ep. 75.

<sup>m</sup> Concil. 6. Carth. g. An. 419.

*Legate to Dedicate a Church there, as an undue Act, contrary to the Ancient Canons and all Primitive Constitutions, For though (saith the Historian) the Bishop of Rome for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour, so it cannot agree to any Bishop, boldly to act any thing in the Diocess*

<sup>n</sup> Glaber Rodolph. *hist. lib. 2. cap. 4.*

<sup>o</sup> *Vita Ludov. Pii à P. Pithæo edit. An. 863.*

*Annal. Franc. à P. Pithæo red. An.*

*man Usurpation*

<sup>b</sup> Photius Constant. *Ep. Encycl. ap. Baron. An. 863. §. 42.*

*of those Ages,*

*of another<sup>n</sup>; the like checks the Popes frequently received for meddling in France, from the Princes of that Nation<sup>o</sup>. About that time also the Bishops of Italy complained of the Roman Usurpation to the Patriarch of Constantinople, as appears by Photius's Letter, in answer to that complaint, extant in Cardinal Baronius P. And there are many like Examples in the Historians*

*diction*

dition began first to be exercised in this Western part of *Eu-*

*rope* 4. And to this very day the Churches of *France* do little value the *Pope's Supremacy*, though in other Opinions they agree with the *Roman Church*, as may be seen in the *French Writers* 1. And it is not long since the King of *France* was about to take away his

*Nations dependence from Rome*, by erecting the Archbishoprick of *Burges* into a *Patriarchate*. And now, why should you be awed into the belief of Evil and inconvenient Doctrines by a pretended *Supremacy*, not given by Christ, not challenged by the best Popes, not acknowledged by the first Christians, not much regarded by some Catholick Countries? Why should you be enslaved by an *Authority* gained by fraud and policy, confirmed by force and cruelty, enlarged by dividing Christian Princes, by the undermining the Empire and oppressing many Ecclesiastical and

1 *Constit. Imper. 2*  
*Godalsto Tom. 1.*  
*pag. 24, 25.*

*Luitprand. Ticin.*  
*hist. lib. 6. cap. 9,*  
*& 10.*

2 *Bochellus l. 5.*  
*de Decret. Eccles.*  
*Gallic. tit. 20.*

*Pithæus de lib.*  
*Eccles. Gallican. c.*  
*3. §. 3. n. 13.*

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Temporal persons in their just Rights?  
Why should you fear to renounce an  
Usurped Jurisdiction, since *what is unjustly  
seized on at first, can never be legally enjoyed,*  
*nor is it confirmed by the*

<sup>t</sup> L.L. Basilic. l.  
10. tit. 1. & Balsa-  
mon not. in Concil.  
Ancyran. p. 378.

*longest prescription of  
Time*, as the Civil Law  
speaks? I must confess

I cannot see that any  
Christians without the Pale of his own  
Diocess, are obliged to own him further  
than by the respect due to a Bishop of an  
ancient Patriarchal See, nor so far neither  
if he be not content with his own, and  
keep not close to the Primitive Faith.

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SECTION VI.

*Whether the Pope hath any Right to  
exercise a Jurisdiction over Eng-  
land.*

**B**UT since my Discourse is directed  
particularly to the Catholics of Eng-  
land, it will be most considerable to en-  
quire, *Whether the Roman Bishop can justly  
claim*

claim any Authority over them? and (if Prejudices were laid aside) I doubt not but to make it evident, that the Pope neither hath nor ought to have any Authority over this Nation. For first, let it be considered that Britain was the first of the Provinces which did publicly profess the Faith of Christ, saith Sabellicus<sup>1</sup>, which is also attested by other more Ancient Writers<sup>2</sup>. So that it is agreed on all hands, here was a true and perfect Church of

Christ near five hundred years before they had any Communication with the Bishop of Rome, or knew one syllable of this foundation-Article of the Modern Faith of that Church, viz. of the Pope's Universal Supremacy: It is also certain the Church of Britain was not subject to Rome at the time of the First General Council at Nice; And in the Sixth Canon of that Council it is decreed concerning the three Patriarchs Jurisdictions, That the Ancient custom should be established, that Ægypt, Libya and Pentapolis should be subject to the Bishop of Alexandria;

<sup>1</sup> Sabellic. Enn.

<sup>2</sup> 7. lib. 5.

<sup>3</sup> Tertul. adv.

Jud. c. 7.

Theodoret. de

cur. Græc. aff. Ser.

9.



because the Bishop of Rome had the like Custom, and likewise so it was at Antioch, and in other Provinces the Priviledges should be preserved to their

<sup>2</sup> can. 6. concil.  
Nicæn. juxt. Dio-  
nys. Exig.

Churches, &c. <sup>1</sup>. Now  
the Ancient Custom  
and Priviledge of this

Church of *Britain* then was to govern it self without subjection to any Foreign Patriarch, and the Pope could not usurp any *Dominion* here afterwards without transgressing this Canon of the most famous *General Council*; especially if we consider how this Canon was expounded in *Ruffinus's* daies, viz. That Rome should have the Government of the Suburbicarian Churches y. And the

<sup>2</sup> *Histor. Eccles.*  
*lib. 1. c. 6.*

Ancient Survey of the  
*Imperial Provinces* will  
tell you what the Subur-

bicarian Region was, viz. Three Islands, *Sicily*, *Sardinia* and *Corfica*, and part of *Italy*, from the East end to the border of *Tuscany* Westward: And this was all the Ancient extent of the *Roman* Bishops Jurisdiction, the rest of *Italy* being under the Metropolis of *Millain*, which Church of *Old* paid no Subjection to *Rome*; much less

less could any be due to him from Britain. Again, in the Third General Council of Ephesus An. 431. it was decreed, That in all Dioceses and Provinces it should hereafter be observed, That no Bishop should henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their predecessors <sup>2</sup>, which Canon the Pope must break also, before he can assume

<sup>2</sup> Concil. Ephes. Can. 8.

a power over the Church of Britain, which, with the Island of Cyprus and some other places, was its own head (as those Times phrased it) and subject to no foreign Patriarch: So that when Augustine the Monk (coming over to convert the Pagan Saxons) required the British Bishops to profess Subjection to the See of Rome; They did by virtue of these Canons refuse it, telling him, They had a Patriarch of their own, to whom alone they were subject in Spiritual things under God: And Dinothus Abbot of Banchor by divers Arguments shewed, they owed no Subjection to the Roman Bishop: as an Old Historian informs us <sup>2</sup>. And ac-

<sup>2</sup> Geofr. Monn. de Aug. vers. fin.

cordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Priviledges, being consecrated by the Archbishop of *S. Davids*, and he by his own Suffragans, *making no Profession of Subjection to any other Church*

<sup>b</sup> Gyrald. *Cambr.* (saith their Historian<sup>b</sup>)  
*Itin.* l. 2. c. 1. which continued till the  
 days of King *Henry* the

First. The *Saxons* indeed shewed more Respect to *Rome*, because it had assisted in their *Conversion*, hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never professed *Subjection to Rome*, nor did they own his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's *Decree* made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *York* An. 680. And though the Pope had confirmed and recommended the Canons of the Second *Nicene Council* about *Images*, the *English* Church rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned

ned *Alcuinus*, as our Histories do attest <sup>c</sup>.

And moreover it is evident that all *Ecclesiastical Laws* were then made by the *Saxon Kings* and Bishops, in their *Pro-*

<sup>c</sup> Hoved. *Annal.*  
part. I. p. 405.  
Matth. Westm.  
An. 793.

*vincial Councils*, by their own Authority, and often without so much as acquainting the Pope therewith, or desiring his consent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in manners, and aim at high things in all the Western world: but this *Pride* was checked here, even as (as we shewed before) it was in other places: for when that Insolent Pope *Hildebrand* (who first presumed to depose an

*Emperour* <sup>d</sup>) took the boldness to require *Feal-*

<sup>d</sup> Onuphrius in  
*Vit. Greg.* 7.

*ty* of King *William* the

Conqueror, he answered him in this manner, *Fealty I neither have acknowledged, nor will I do it, because neither did I promise it, nor do I find that my Predecessors ever did it to your Predecessors, as appears by the Conqueror's Letter still*

extant <sup>e</sup>. And when by

<sup>e</sup> Baron. *Annal.*  
An. 1076. §. 25.

*Policy and evil Arts he had made some encroachments here, yet still his Power was esteemed no other than a Temporal Power, permitted by the favour of our Kings, not due by any Original Right: Hence the Historian saith, That King Henry the First having subdued all his Enemies, feared none but the Pope, and that*

*not for his Spiritual, but for his Temporal Power.*  
 f Matth. Paris. An. 1107.

And an Old Record affirms that King Henry the Second smartly asked the Bishop of Chichester, *How he durst argue for the Pope's Authority which was granted by Men, against his Royal Power derived from God &?* The

Record. Anter-  
tio Hen. 2.

turbulent and seditious Attempts of T. Becket and his faction about that time, to subject the *English* Clergy to the Pope, are sufficiently known; but if our ancestors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made so stout an Opposition against the Pope's Supremacy as they did: It being apparent that the whole body of the Nation then looked on it as an *Encroachment* and an *Usurpation*;

*Usurpation*; for in the famous Statutes of *Clarendon* they condemn it, Decreeing among other things, *That all the Clergy should bonâ fide, swear to the King; and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular Licence* <sup>h.</sup> And to restrain his meddling here, the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entring into this Land, and often did prohibite them (even *Qu. Mary* her self exercising this Power) yea, it was adjudged in a Parliament 25 Ed. 3. *To be Treason to bring in the Pope's Bulls here without the Kings consent, Stat. de Provisor.* though the sending these be an Act of Spiritual Jurisdiction; but it is plain they would not allow the *Pope* in those days to exercise *Spiritual Jurisdiction* here without the King's leave, for his very Excommunicating certain *English Bishops* in a Parliament 16 of *Rich. 2.* is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms,* and a little after it is affirmed there, that the *Popes* attempts be clearly against the *Kings Crown* and

<sup>h</sup> Matth. Paris.  
An. 1164.

and Regality, used and approved in the  
time of all his Pro-  
genitors<sup>i</sup>, finally there-  
fore they all promise to  
stand with the King a-

<sup>i</sup> Stat. 16 Ric.  
2di, Statute Book  
pag. 238.

gainst all such Encroachments with their  
very lives: And if you be well versed  
(as becometh *English-men*) in the *Histories*  
and *Statutes* of your own Country; you  
must needs know that the Authority  
which the Pope once exercised here, was  
gotten by taking advantages of the ne-  
cessities of our Kings, and the *divisions* a-  
mong the people. And in those Times  
which are accounted most *Popish*, it was  
checked by Laws, complained of in Par-  
liament, and thought an *Oppression* by the  
wisest and greatest Subjects, so that the  
most Noble *Hen. de Lacy* Earl of *Lincoln*,  
in his dying Speech (to his Son in Law  
*Thomas* Earl of *Lancaster*) said among  
other things, That the Church of England  
heretofore Honourable and Free, was now  
enslaved by *Romish Oppressions*: charging  
him, to stand up like a man for the Honour  
of God and the Church,  
and the Redemption of  
his Country<sup>k</sup>. And the  
same

<sup>k</sup> Tho. of Wal-  
sing. An. 1312. p.  
74. num. 20.



## Catholicks of England. III

same Author tells us, that it was debated in a Council at *London An. 1408. Whether all Payments and Obedience to the Pope should not be taken away* <sup>l</sup>?

Which shews, they <sup>l</sup> Tho. Walsing. *An. 1408. p. 420.* thought it in the power

of this Nation to take away his *Authority* here when they pleased: And they retained it, not as being necessarily or originally due to him, but only in respect of his being a Bishop of an Ancient Apostolical Seat, as is evident from those Instructions which King *Henry* the Fifth gave to his Embassadors, sent to Pope *Martin* the Fifth, bidding them (if they perceived any delay in their affair) to tell the Pope, *That their Master the King, if he yielded not to his Demands, would use his own power in these Particulars, for he did not apply himself to Rome out of necessity, but for Respect sake* <sup>m</sup>. And

therefore when this permissive *Authority* grew uneasy to those

<sup>m</sup> *Vita* Henr. Chichely, pag. 56. & 57.

who had endured it for some time, it was rejected much more Legally than ever it was introduced, viz. by the *Regal Power* with the advice and consent of the Lords  
and

and Commons in Parliament \*. And  
this is to be noted, the

\* *An.* 26 Hen.8. Clergy and Laity of this  
Parliament did hold

most of the Opinions of the *Roman*  
Church in other things, and yet consen-  
ted to the abolishing the Pope's *Usurped*  
*Power over England*, as believing it to be  
an unjust Encroachment: And *Stephen*  
*Gardiner* Bishop of *Winchester* (a great  
Persecutor of the *Protestants*) did then  
make a learned Oration *De verâ obedi-*  
*tiâ*, shewing that the King was by Right  
and by God's Law the Supream Head of  
this Church of *England*.

And now, that I may not only confute  
a false Opinion, but establish the true, let  
me intreat you impartially to consider,  
that as it appears the Pope is not *De jure*  
supream Head of this Church of *England*,  
so it is as evident, that the King of *Eng-*  
*land* is the Supream Head of the Churches  
in his own Dominions: For indeed all  
Christian Princes are, or ought to be so in  
their own Dominions; whence it was  
that *Constantine* the Great did retain the  
Title of *Pontifex Maximus* without any  
blot

blot to his Christianity, saith *Baronius* n.  
And the highest Appeals  
in all Controversies Ec-  
clesiastical, even in mat-  
ters of Faith, were made

<sup>n.</sup> *Annal. Tdm. 3.*  
*An. 312.*

to him, though he used the assistance and  
Counsel of his Bishops, for determining  
them. And it is evident that he and his  
Successors (as *Cusanus* before confesseth)  
did call and Preside in all General Coun-  
cils, and ratified their Decrees, which  
were no Laws till they were stamped  
with the *Imperial Authority*: yea, the  
*Imperial Code* sufficiently witnesses, that  
the Emperours made Laws concerning  
Religion, the whole Third book of *Justi-  
nian's Basilicks* being nothing else but Im-  
perial Constitutions, *de Episcopis, Clericis  
& Sacris*: They also erected *Patriar-  
chates*, and gave them supream Ecclesiasti-  
cal Jurisdiction over such Provinces as  
they pleased, as at *Justi-  
nianopolis* in *Dacia* °,  
and at *Ravenna* in *Italy*  
it self p, which had no  
dependence on *Rome* till  
the time of *Constantinus*

° *Imperial. Const.*  
*Novel. II. & Nov.*  
*131. c. 3.*  
p *Rescript. Va-*  
*lent. 31. An. 432.*

*Pogonatus*: And all Ecclesiastical affairs  
depended

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depended on the Emperors, saith Socrates<sup>9</sup>,

<sup>9</sup> Socrat. Hist. Proem. ad lib. 5.

<sup>\*</sup> Anastas. Pap. Epist. ad Anastas. Imp. ap. Binium T. 2. par. 1. p. 507.

so that Pope Anastasius calls the Emperor Anastasius, The Vicar of God by the Divine command presiding over the Earth<sup>r</sup>. An Authority like this also was ex-

ercised by the Western Emperors of the French Line, being styled, The Rulers of the True Religion, a Title given to Charles the Great and to Ludovicus by two several

<sup>r</sup> Concil. I. Mogun. An. 813. & Concil. II. Mogun. An. 847. ap. Bin. T. 3. p. 1. Sect. 2.

Councils which they had called<sup>r</sup>; and the present French Kings do claim the Supremacy over the French Churches, as may be seen in

Bechellus and P. Pithaus cited before, Sect. 5. One of the French Writers telling us it is the Opinion of his Nation, that *Le Roy assisté de son Conseil d'estate est apres Dieu Chief Terrien de l'Eglise de son Royaume & ne pas le Pape<sup>r</sup>*. And it

<sup>r</sup> Claud. Fauchet en les Libertes de l'Eglis. Gallican. p. 234.

may be proved concerning other Christian Princes, that they allow not the Pope to impose his

his Decrees on their Kingdoms, nor to exercise any *Jurisdiction* among them but by their special Licence and consent, and prohibite his exercising any power over their Subjects when they please: And why may not the King of *England*, being a free and absolute Monarch, be allowed as great a Priviledge in his own Dominions? Do you not tell us, that Pope *Eleutherius* called King *Lucius* by the title of *Vicar of Christ* <sup>u</sup>; and

doth not King *Edgar* call himself *Christs Vicar* <sup>x</sup>, and none taxed this Title then? Did not the *Saxon* Kings preside in all National

<sup>u</sup> *Epist. Eleuth. ad R. Lucium ap. Spelm.*

<sup>x</sup> *Leg. Hydenf. cap. 8. Spelm. Tom. 1. pag. 438.*

Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all Bishops by delivering the Ring and Pastoral Staff <sup>y</sup>? And the same

<sup>y</sup> *Ingulph. hist.*

power was still exercised by K. *William* the

*p. 902.*

Conqueror, for all things

both *Divine* and *Humane* depended on his Order,

*Order*, saith an Old Historian <sup>2</sup>. And when the Pope began to encroach upon the King's Supremacy here in England, he was

<sup>2</sup> Eadmer. *hist.*  
p. 6.

generally opposed as we noted before. And in the aforesaid Parliament of Richard the Second, the Nation declared, *That they would not endure that the Crown of England should be submitted to the Pope, and the Laws and Statutes of this Realm by him defeated and avoided*

<sup>3</sup> Stat. 16 Ric. at his pleasure <sup>2</sup>: for  
2. c. 5.

Bracton our most famous Lawyer affirms,

that *The Kings of England have no Supream on earth but God*: And accordingly the Kings and Parliaments of this Nation made Laws in reference to Religion as they saw expedient, and among the rest they enacted many Laws in a direct opposition to the Pope's Spiritual as well as Temporal Jurisdiction, declaring thereby, that *they esteemed him no Head of this Church, but an ambitious and dangerous Encroacher upon the Rights of the Crown*, as you will find by perusal of those several

veral *Statutes* cited in the Margin <sup>b</sup>. By which Laws long since enacted, it is declared to be *Treason* to receive or harbour any Agents or Emissaries from Rome against the King's Proclamations, and without his special Licence: Upon all which Considerations the Judges have declared, that the Act of Parliament for *Restoring the Supremacy*

*over the Church unto the Crown, was not the introducing a New Law, but a declaration of the Old* <sup>c</sup>: For it was

many hundred years before, that King Henry the Second did declare,

That he would account it high *Treason* in any man, that should affirm the Pope's Authority was above his <sup>d</sup>.

And before that, *An-*

*selm* was told, That it was impossible for him to

keep the Faith which he owed to the King, and to pay Obedience to the Pope contrary to his

<sup>b</sup> Stat. 25 Ed. 3. de Provisor.

Stat. 27, 28 Ed.

3. c. 1, 2.

Stat. 28 Ed. 3.

c. 3.

Stat. 2 Hen. 4.

c. 3.

Stat. 6 Hen. 4.

c. 1.

Stat. 7 Henr. 4.

c. 6.

Stat. 3 Henr. 5.

c. 4.

<sup>c</sup> Coke 5. Rep. Cawdry's Case, fol. 8.

<sup>d</sup> Spelm. Concil. T. 2. p. 58.



his Royal Pleasure <sup>e</sup>. Which (methinks)

<sup>e</sup> *Rex ad Anfelm. ap Eadmerum pag. 62.*

may fitly admonish you who do own the Pope's Supremacy over England, and yet glory much in

your Loyalty to the King; to enquire how these two can stand together? Our Saviour saith, *No man can serve two Masters*, Matth. vi. 24. however not two Supream Lords, neither can there be two highest Powers in one Kingdom, nor can any Subjects obey both, since they will sometimes command contrary things: 'Tis true, if the Roman Bishop would profess to our King, as his Predecessor Leo the Fourth did to Lotharius of France, Concerning your Capitulars or Imperial Precepts, we through the assistance of Christ promise as much as we are able, to keep and

<sup>f</sup> *Leon. Epist. ad Lothar. & Lud. Aug. ap. Grat. dist. 10. c. 9.*

conserve the same for ever <sup>f</sup>. If he would acknowledge himself subject to our King in his Dominions, as his Pre-

decessors were to the Emperours of Old; if he behaved himself toward his Majesty, as S. Gregory did to Mauritius, who calls that Emperour, his Lord, and himself,

self, his Servant; declaring, that He was subject to the Emperours Commands, and accordingly had done his duty in publishing a Law (which the Emperour ordered him to promulge) though for his own part he thought it not agreeable to the

Laws of God &c. If the present Popes claimed no more than a Primacy

<sup>1</sup> Gregor. Epist. lib. 2. ad Mauric. Ep. 62.

of order and precedency among other Bishops, then the case might easily be determined: But you know of later times the pretences of Rome are much higher, for she challenges a Supremacy over all Christian Princes, a power to depose them, an Authority to abrogate or dispense with their Laws, and absolve their Subjects from their Allegiance, a Priviledge to be appealed unto as to the last and highest Tribunal on Earth; so that Clement the Fifth is recorded in the Acts of the Council of Vienna to have said, That all the Right of Kings depended on him alone <sup>h</sup>; and Boniface the Eighth owned him-  
self not only Lord of France, but of all the World<sup>i</sup>, for So great was

<sup>2</sup> Concil. Vienn.

Sub Clem. 5.

<sup>1</sup> Papyr. Masson.

Vit. Bonif. 8.

the

*the Impudence of this Boniface (saith the French Chronologer) that he presumed to affirm the Kingdom of France was a Fee of the Papal Majesty<sup>k</sup>.*

<sup>k</sup> Tilius Episc.  
Meld. Chronic. de  
Reg. Fran. An. 1302.

And as to this Kingdom, Pope Innocent the Fourth saith, *That the King of England was his Vassal and his Slave<sup>l</sup>*, and they esteem England also a Fee of the

<sup>l</sup> Matth. Paris.  
ad An. 1253.

Papacy, and so is Ireland too it seems. Whereupon the Pope hath

dared to nominate a King of Ireland, and hath given away the Kingdom of England to those who attempted to conquer it; he hath condemned our Laws, Excommunicated and Deposed our Princes, and absolved the Subjects of England from their Allegiance; upon which both formerly, and in our Times many of your Party have entred into bloody Conspiracies and open Rebellion: So that now it appears, the Pope claims an absolute Supremacy over our King and his Realms, and how he can be a good Subject of the King of England, who professes Obedience to this Foreign Princely Prelate, is very hard

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hard to be understood: if you believe this claim, and own the *Pope* to be above the King, you must then obey him, even when his Orders contradict those of your lawful Sovereign, and so you are the *Pope's* Subjects, not the *King's*; nor can his Majesty have any security of your Allegiance, any longer than it pleases the *Roman* Bishop, so that he Reigns over you at the *Pope's* mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the *Pope* doth not entrench upon the King's *Supremacy*, telling you, that you need not obey the *Pope* if he commanded you to fight against your King; wherein they put a fallacy upon you, for they know the *Pope* can Excommunicate and depose him (even for a very small matter, say your *Canonists* m.) and then he is no longer your King: They pretend further this *Supremacy* over Kings in Temporals is not the Doctrine of your Church, but only of some Jesuites,

*Gloss. in Decret. dist. 40. c. 6. Si Papa.*

*Suites*, upon whom they lay all those foul Doctrines of *Deposing* and *murdering Kings*, so wickedly maintained by divers eminent writers of your

▪ Mariana, *lib. de Rege.*

Suarez. *defens. Fidei, & lib. contr. Regem Magn. Britan.*

Church. But this is a delusion also, for when or where did the Pope, or the Heads of the Roman Church, condemn these Opinions, or suppress these Seditious Books, nay, on the contrary, the Books are approved and the Authors preferred at Rome, even when

▪ Answer to Philanax Anglicus, 125

France condemns them. And those honest and loyal secular English

Priests that have ventured to write against this *usurped power* of the Popes over Kings in Temporals (though they held his Supremacy here in Spirituals) have been persecuted almost to death by the Roman Bishop; they have been suspended, and their Books condemned, and their persons so odiously represented that no English Catholicks durst harbour them; witness the learned F. Preston under the name of Roger Widrington in King James's days, with his fellow Priests, and

*Catholicks of England.* 123

and *Peter Walsh* Author of the *Letter to the Catholicks*, who is at this day a great Sufferer by the Pope's means, meerly for writing, that *you of the Roman Church ought to be Loyal to the King in all matters of Temporal cognizance*; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King's* power to be above the *Pope's* in any thing; and consequently they will not allow you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it for a Foreign Prelate, whose Predecessors had no Authority here at all, to usurp such a power over you as to impose New and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done? they whom you account good Catholicks rejected his *Doctrines* sometimes, despised his *Bulls* and *Excommunications* frequently, and always opposed his pretended

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ded claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*, and account it the Principal point of Religion, viz. That England ought to be subject to Rome; which even in those you call *Catholic Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Priviledges* and *Liberties* of this Church, the *freedom* and *quiet* of all *English Subjects*? They were *Romanists* in other Points who condemned *Appeals to Rome*, and maintained, that the *Crown of England was in no Earthly subjection*, and that the *King had no Supream but God only*; who counted all the power which the *Pope* ever had here, meerly *permissive*, tolerated by this Nation so long as they pleased, and such as might be curbed, lessened, hindred or taken away by the *Supream Authority* of this Nation when ever they saw expedient: It was a King and Parliament of your *Religion* in most points, that restored the King to his just *Supremacy*, and took away the precarious or usurped and much abused *Power* of the *Roman Bishop* here; they thought a *Supremacy*



premacý in *Spirituals*, as to this Kingdom, was more than he had any Right to, but he and his Agents expect to be allowed to over-rule the *Temporal Laws* also. Methinks, if you have the Nobleness and Gallantry of true *English spirits*, your affections for the *Roman Church* should not rob you of your love to your *Native Country*, nor suffer you to endure those *pretences* which dishonour the *King*, and despoil him of his *Ancient Rights*, and enslave this free *Church* and *Nation* to one that only seeks his own ends in claiming this *Subjection*; for though the holding the *Pope's Supremacy* doth contribute to the support of his own Grandeur, yet it doth not further any mans Salvation, and it is so far from doing any good in those Nations where it is allowed him, that it might be made appear, the setting up and abetting this *Supremacy* hath occasioned the murder of many *Princes*, stirred up the complaints of all sorts of people, and filled *Christendom* for many Ages, with *Massacres, Treasons, War* and *Bloodshed* P; which was so notorious in the *German Empire*, that it

¶ See the Answer  
to Philanax Angl.  
chap. 4. p. 72.

came to be a Proverb, saith *Guicciardine*,  
*It is the property of the Church to hate the*  
*Cæsars*: And the mischief it hath done in  
*England* (by rifling the Nations wealth  
before the *Reformation*, and disturbing  
its Quiet since) is so well remembred  
and so deeply resented, by the generality  
of the people, that they will never en-  
dure that heavy Yoak any more, nor can  
they be perswaded scarce ever to esteem  
them *Loyal Subjects* or true to their  
countries *Interest*, who do not renounce  
this unjust and odious *Jurisdiction*. Why  
therefore (*O my Friends*) will you be so  
imprudent, to oppose the *Rights* and  
*Prerogative* of your Lawful Sovereign,  
the *Priviledges* of that Church wherein  
you were born, the *Freedom* and *Interest*  
of your beloved Country, the *desire* of  
your fellow-Subjects and best Friends,  
yea, and your own *liberty* also? Why  
will you oppose (I say) all these, meerly  
to support an unjust and groundless power,  
which no *Ecclesiastick* ought to have any  
where, much less in so remote and so free  
a *Monarchy*? to support a *Power* which  
is inconsistent with the *Security* of the  
Crown, the *Peace* of the Kingdom, and  
the

the welfare of Private persons? S. Peter never bid any to honour his Successor the Pope thus, but his Opinion was, that you must submit to the King as Supream, 1 Pet. ii. 13. and his Counsel follows thereupon, viz. that you should Fear God and Honour the King, ver. 17. S. Paul commands Every Soul to be subject to the higher Powers, Rom. xiii. 1. Neither Bilhops nor Apostles themselves are excepted, saith S. Chrysostome. And S. Bernard tells Pope Eugenius, that the Apostles were forbid to exercise Dominion, Luke xxii. 25, 26. and therefore he adds, *If you would have Apostolical and Royal Power together, you lose both* 9. Finally <sup>9 Bern. ad Eugen. Pap. de consid. l. 2.</sup> therefore, it is unreasonable for the Roman

Bishop to challenge such Authority here, and the Laws of God and Man forbid it, so that I may expect you shall be so far from receiving any Articles for the sake of this Authority, that you shall not scruple to renounce the Authority it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last;

and in so doing you will demonstrate yourselves to be Loyal to your King, Faithful to your Country, Friends to your own Liberty, and men of an *un-inflaved* Understanding.

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## SECTION VII.

*Advice to the English Catholicks to forsake the Opinions of Rome and embrace the Religion of the Church of England.*

**T**O Conclude, as my pity to see you so miserably imposed on, hath moved me to endeavour by these plain and cogent Arguments to rescue you from that yoke, which neither we nor our Fathers were able to bear; So my desire of your perfect Freedom, and my unfeigned wishes for your Temporal, Spiritual and Eternal welfare, do prompt me to advise you to comply with the *Religion of the Church of England*, and this Advice is not only grounded upon the foregoing considerations,

siderations, but may be further pressed upon these motives :

1. If you consider the excellent method of our Reformation which was so necessary at that time, that for some ages before, the wisest and best men of the *Roman* Church had not only confessed there was great need of it, but had complained for want thereof, and pressed the Pope earnestly thereunto, witness the Judicious Epistle of *Rob. Groshead* that pious Bishop of *Lincoln*, to Pope *Innocent* the Fourth, yet to be seen in our Historians<sup>r</sup>; the publick complaint of the *English* Church in the Council of *Lyons*<sup>f</sup>; the private Writings of *John Gerson*, *Nich. Clemangis*, *Aeneas Sylvius* (afterwards Pope) and many others: And at least One Hundred Years before *Luthers* time a Reformation was urged for in the *Pisane* Council<sup>r</sup>, and that so strongly, that before the Election of a Pope, the Cardinals solemnly promised, *Who ever of them should be chosen Pope, that he*

<sup>r</sup> Matth. Paris.

An. 1253.

<sup>f</sup> ap. Binium Concil. Tom. 3. pag. 2. fol. 729. &c.

<sup>r</sup> concil. Pisani

An. 1411.

would

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would before the dissolution of that Council  
Reform the Catholick Church as well in the  
*Head as the Members*."

" *Concil. Pisan.* And when *Alexander*  
*Seff. 16.* the Fifth was chosen,

*He promised to take care*  
of a General Reformation, and that pious and  
Learned Men should be chosen in every Na-  
tion to treat with the Car-

*Et Seff. 20. ap. Binium Tom. 3. p. 2. p. 836.* *dinals about it* <sup>x</sup>: But af-  
ter all, neither he nor  
his Successors would e-  
ver Reform either their

Doctrines or Practices, being more intent  
upon their private advantage, than the  
General good, and more moved with  
Cardinal *Scombergs* Counfel, than by all  
the former complaints, who told the  
Pope, *That by the Reformation it would be*  
*confessed that the things provided against,*  
*were deservedly reprov'd by the Lutherans,*  
*which would be a great abetting to their*  
*whole Doctrine,* *Hist. Counc. Trent. l. 1. p.*  
*83.* which is to resolve to Err always,  
rather than to be thought to have once  
erred; and herein the *Roman Church* is  
of the same humour with those Gentiles  
to whom *Arnobius* speaks, *What you have*  
once

once done without reason, ye defend, lest you should seem formerly to have been ignorant, and you account it better not to be overcome, than to yield to plain and

confessed truth y. Wherefore since Rome resolved not to Reform, England

y Arnob. adv.

gentes, l. 6. p. 197.

(having first restored her King to his ancient and just Supremacy) resolved to reform it self, without the Popes leave or consent, knowing full well they had Authority sufficient among themselves to order the affairs of Religion, which had been Regulated many hundred years in this Land by the King and his own Bishops, without any dependence on the Pope at all: Thus the Kings of Judah reformed their Kingdoms of Old, thus the King of Spain with Leander Bishop of Sevil reformed that Kingdom from Arianism without the Pope<sup>2</sup>, and

<sup>2</sup> Concil. Tolet.

thus King Edgar intended to proceed in the Reformation of the English Church of old when he told his own Clergy, I have Constantine's Sword in my hands, and you have Peters in yours<sup>a</sup>: That is,

3. An. 589.

<sup>a</sup> Edgar, Ap.

Ailred. Col. 361.



we need no further Authority or power to reform, than what we have within our selves: The Kings of this Nation, with the advice and consent of their Bishops, Barons and Commons had been always wont to order Ecclesiastical affairs as they thought meet, not heeding whether the Pope were pleased or displeased thereat; And accordingly this happy Reformation was made by the Supreme Power of this Kingdom, upon mature deliberation, in a Regular, Orderly, and Legal way; and it was managed with so much moderation and prudence, that the *Romanists* of *England* said little against it, but Communicated with this Church (after the Reformation) till the Pope for his own ends forbid them so to do; but I hope his Prohibition without any just reason, shall not outweigh the Supreme Authority of your own Nation, with you, who profess your selves to be Loyal Subjects, and for the *interest of England*; and since there was such need of Reformation, such obstinacy in *Rome*, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being

being Natives of this Land, ought to submit unto it.

II. You will be further perswaded hereunto, by considering *the Doctrine* of this Church, which agrees with primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and for this reason you must still hold the three Creeds of the Apostles, of *Nice*, and of Saint *Athanasius*, all which the Church of *England* intirely believes. *And he only is a Heretick which follows not this Holy Rule* (say the Constitutions of *Theodosius* and *Gratian*) *but they are Catholicks that embrace it*: In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of *Rome* do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church of *Rome* it self held as necessary to Salvation for Five or Six hundred Years together; and it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant cannot

not turn to *Rome* unless he embrace many new Articles; for our Doctrines are generally confessed by both sides to be true, but those of the *Roman* Church are rejected by our Reformers, as Novel Additions, and such as have no good foundation in Scripture, nor Genuine Antiquity; And therefore the Protestant Doctrines are the surer and safer, as in which both sides agree; For Example, We and they both hold there are two States after this life, Heaven and Hell, but they add a third which is Purgatory, and this we deny: We and they both say, that sins are to be remitted by the merits of Christs death, but they add the merits of the Saints, and their own satisfactions with the merit of their own good works, which we deny to be Expiatory, or such as can merit Remission for us: We hold there be two Sacraments, Baptism and the Eucharist, these they confess are the Chief, but add Five more, to which we affirm the name of Sacraments doth not properly belong: We say that God alone is to be worshipped, they confess he is chiefly to be worshipped; but then they say the Blessed Virgin *Mary,*

*Mary*, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our only Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, &c. and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal: I could give more instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received by both Parties, but the *Roman* Opinions are Novel Enlargements added to the Old Catholick truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and  
begin

begin to believe many things anew, questioned by the bigger part of Christendom; but a Romanist turning Protestant retains all the Old Essentials of his former Faith; and doth only become a Primitive *Roman* Catholick.

III. The *Discipline* and *Government* of the Church of *England* are more agreeable to Primitive patterns than those of the present *Roman* Church are: Our King hath the same Power that the Religious Kings of *Judah* had, the same which the great *Constantine*, and the succeeding Emperors for many years enjoyed, the same power which the ancient Kings of this Nation exercised, .viz. A power to convene his Clergy and advise with them about affairs of the Church: A power to ratifie that which the Bishops and Clergy agree upon, and give it the force of a Law: A power to chuse fit persons to Govern the Church, a power to correct all Offenders against Faith or Manners, be they Clergy, or Lay-men: And finally, a power to determine all Causes and Controversies Ecclesiastical and Civil, among his own Subjects (by the advice of fit Counsellors) so as there lies no appeal from

from his Determination; and this is that we mean when we call him *Supreme Governour of this Church*, which our King must needs be, or else he cannot keep his Kingdoms in peace. Besides for Spiritual Jurisdiction, and sacred administrations, we have a Patriarch of our own, The Arch-Bishop of *Canterbury* Primate of all *England*, whom *Urban* the Second call'd the *Pope of the o-*

*ther World* <sup>b</sup>. And his See was usually styled,

<sup>b</sup> *Malmsbury de Pontif. L. I. de Anselmo.*

*The Chair of the English Patriarch* <sup>c</sup>, and is

<sup>c</sup> *Eadmer. Cant. pag. 113.*

reckoned among the Patriarchates by a Fo-

<sup>d</sup> *Duaren. de benef. lib. I. c. 9.*

reign Writer <sup>d</sup>. And now his Priviledges and Liberties are restored by Law, and his Title and Authority confirmed; so that there lies no appeal from him but to the King; we have also Right Reverend Bishops, together with other inferior Priests and Deacons (the only Primitive and proper orders of the Clergy) who can prove their Ordination to be as good as any of the *Romish*

Priests can do <sup>e</sup>, and are now Consecrated and

<sup>e</sup> *Mason de Ministerio Anglicano.*

Ordained

Ordained by a more excellent Form, and more agreeing to the eldest times, than *Rome* it self can shew; and if you will judge impartially, it must be confessed that the Clergy of *England* are altogether as Learned, and generally more painful and pious than in any Catholick Country whatsoever: Our Canons for Ecclesiastical Government are all founded on the Canons of ancient Councils (as I could shew by particular induction, if time would permit) and for the Exercise of our Discipline it is managed with more moderation, and ease to the people than that of the *Roman Church* is.

IV. You may consider our *Divine Service* and Sacred *Administrations*, which (as far as ever God made necessary to Salvation) may be had in this Church: We have the Holy Scriptures plainly translated, learnedly interpreted, and practically Preached; We have daily Prayers, by a *Form* so Grave and so Agreeable to the undoubted parts of ancient Liturgies, that it may challenge all *Christendom* to produce any thing so consonant to the purest Primitive Devotions; A *Form* which hath all those parts of the  
*Roman*



*Roman* Offices which were known and used in the first three Centuries, but wants all the Innovations and Corruptions of the present *Maß*; and is used in *English* for the benefit of the meanest Christian in our assemblies: We have also those two Sacraments which Christ ordained (and many of the Elder and later Doctors own no more <sup>f.</sup>)

<sup>f</sup> Ambros. *lib. de Sacram.*

Aug. *Doctrin. Christ. l. 3. c. 9.*

Paschasius *de Cæn. Dom.*

Bessarion. *de Sacram. Euchar.*

As for the other five Rites falsely called Sacraments, *viz.* Confirmation, Matrimony, Holy Orders, visiting

of the Sick, Repentance and Satisfaction for wrongs done, we retain these, but not by the name of Sacraments, keeping the Primitive and main part of them, only attended with fewer Ceremonies: We press and practise also Charity and good works, as much as the *Roman* Church doth, and it may be demonstrated that more and greater gifts have been given in *England* to pious uses, by private persons since the Reformation, than in two Centuries before: And though we dare not say we shall merit  
Eternal

Eternal life by them (because that is the gift of God) yet we believe none can come to Heaven without good works: In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture, She commands all that he enjoyns, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies which are few and easie, ancient and significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needful for decency and order, viz. That the Clergy always wear Grave and distinct habits, and have peculiar Garments in Divine Administrations, that Churches be adorned and neat, that the People be Reverent in Gods House, that the memory of our Saviour's chief Acts, and the Festivals of the Holy Apostles be religiously observed; That *Lent*, with the Vigils of great Feasts, the *Ember* weeks, and all the Fridays in the Year, be kept as days of Fasting or abstinence, and if some Protestants do not observe them, yet others do,

do, and are commended for it, and you may follow the best, not the most: you will have more liberty (by turning to the *English Church*) as to Circumstantials, and greater helps as to the Essentials of Religion: So that it is upon all accounts your wisest and safest course to embrace this so true, so Primitive, so Pious, and so rational a Religion. Let me therefore shut up my *Charitable and Friendly Advice* by Requesting you to consider all these things without prejudice or passion, and then I hope you will perceive how much the religion of this Church excells that of *Rome*, in Antiquity, Integrity, and Usefulness, and no longer suffer your selves to be so sadly imposed on, and so miserably made to serve the ends of Avarice and Ambition.

And if you have taken such prudent and pious Resolutions, you shall not only be freed from the inconveniences you complain of here, but also have better assurances of your Salvation hereafter, than the *Roman Church* can give you; For there you have only the words of their Priests for it, whose interest and whose practice it hath.

hath been to deceive you ; But here you shall have all the assurances which the word of God can give you , provided you become Reformed in your lives as well as in your Religion , and will leave off your old Vices , as well as your old Opinions ; For unless we can perswade you to become Proselytes of Righteousness , we shall not much value the gaining you over to our Profession ; because we know it is neither the being Papist nor Protestant will save those that live in their sins ; But this Religion is the better chiefly in this , that it is most likely to bring you to unfeigned Repentance , and the practice of real Holiness. And if you desire further information in these particulars , let me advise you to consult the late Eminent Protestant Writers , together with some of the most able and ingenuous of the *English* Clergy , whom you will find very willing and ready to give you more full satisfaction , and to be men that have no designs upon you , but to direct you in the best way to Heaven : And doubtless , if you would but try the difference

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a while, a little experience would teach you how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*.

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